SPECIAL COLLECTIONS

EAST WEST 東西報

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$50,000 tusk stolen, FBI on case

The FBI is working on "The Great Mastodon Tusk" caper. The world's largest (104 inches long) ivory carving was stolen from the City of Shanghai window last Friday by smash and run thieves.

S. C. Wong, owner of the shop at 566 Grant Avenue which caters to the likes of Grace Kelly, Kim Novak and Shirley Booth, said that the Federal Bureau of Investigation are investigating because any robbery over $5,000 concerns them. The relic has been appraised and insured at $50,000.

Wong said the tusk is priceless, a one-of-a-kind treasure that cannot be duplicated for the simple reason of its size. The tusk, the largest known in the world, is from an extinct mastodon which roamed the earth thousands of years ago. The carving on it was done some 300 years ago.

Its details told the story of "The 108 Heroes" of the Sung dynasty, 960-1279 A.D. Wong had acquired the tusk in 1950.

PHOTO CIRCULATED

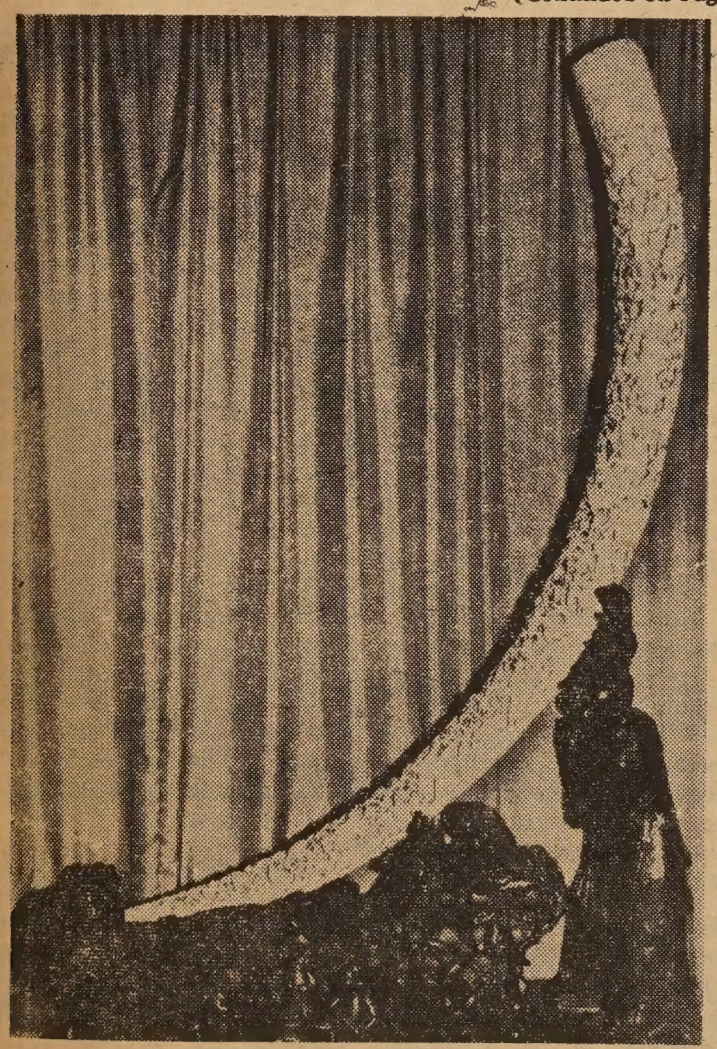
The window was smashed by an instrument cushioned with a cloth to muffle the sound of breaking glass, police reported. The blows, however, set off an electronic alarm system.

Photos of the missing tusk have been circulated by the FBI to museums and art dealers throughout the country.

Wong is offering a "substantial reward" for information that may lead to its return. The lead so far is an old man who witnessed the action at 5:12 a.m. and rang the doorbell of a tenant who lived above the store who in turn called the police.

The man reported that he saw two Caucasian youths running with the tusk to a parked yellow convertible across the street.

Since the robbery the witness can not be found. Wong is inserting ads in the Chinese papers to locate him. (Continued on Page 6)



THIEVES SMASH a window to haul off this carved ivory tusk, a priceless relic insured for $50,000 at the City of Shanghai. S. C. Wong, its owner, is offering a reward for information leading to its return. (Kem Lee photo)

Sino, Filipino, Japanese, Koreans

Los Angeles Orientals join hands, pull for common goal

LOS ANGELES — The Council of Oriental Organization is a joint operation of Chinese, Filipino, Japanese and Korean leaders to meet common problems of welfare and education.

"Problems of the Oriental aged and school adjustment needs of children of recent immigrants are but two neglected areas of our community," said Stanton Mu, a school teacher, one of the founders of the new council.

Some fifteen leading organizations have given their endorsement and offered representation to the Council of Oriental Organizations.

FUNDING AVAILABLE

John Saito, staff member of the Los Angeles County Commission on Human Relations, who presides over the bi-monthly meetings said: "Federal funding is available to many areas of community need. To date, the needs of the Oriental community have not been stated and related to such funding. This Council will fill this gap."

However, Saito and Mu both stressed the self-help projects already launched such as the one at Castelar Street Elementary School where college volunteers are helping Chinese immigrant youngsters in English reading.

A broader statement of community needs in the Chinese community would be: (a) preschool helping for adjustment of immigrant Chinese children; (b) on-the-job training for young adults; (c) adult education specially arranged to sustain the interests of the enrollees.

HELPFUL CONTACTS

COO has engaged the personal interest of City Councilman Thomas Bradley, who as chairman of the State, County and Federal Affairs Committee in the Los Angeles City Council will be helpful in developing contacts between COO and related governmental assistance agencies.

COO meets at the well-known International Institute, 435 S. Boyle Avenue, Los Angeles, the scene of numerous Oriental activities.

The two major COO committees thus far been formed are Social Welfare and Education. Dr. David Miura, an official of the Japanese American Citizens League is chairman of Social Welfare, and Mr. Stanton Mu is chairman of the Education Committee.

OJT

COO seeks to establish a staffed organization for an on-the-job development project (OJT) to work

THESE ARE THE wheels behind the newly formed Council of Oriental Organization in Los Angeles. From left: Dr. David Miura, John Saito, Melvin Sherman (Director of International Institute), and Stanton Mu.

To ease a tough jump— special English center

By ANNE MARIE FERRARIS

Each day some 200 Chinese immigrants walk into the 550 Montgomery St. elevator with notebooks and pencils for their class on the 10th floor suite.

The Scatena Building filled with file clerks and business executives on floors one through nine has a special English Language Center at its room at the top.

Mrs. Mary Munford, director of the Center, said, "We are located half a block outside of the official Chinatown boundaries."

"The students, recent residents of San Francisco, are delightful with the location and the pleasant surroundings," she added.

According to Mrs. Munford, it is a rare occasion when private industry offers office space to Federally-financed projects, especially at a rental lower than the going price.

But this particular program not only has adequate space and lighting for 30 staff members and six language classes but also facilities for a 20 unit tape laboratory.

Mrs. Munford who worked in China's Hunan Province during the post-war famine, claimed "Now all of the puzzles in my life fit together."

In August, 1966 she was invited by the local poverty program office to administer the Center because of her educational and counseling experience in the United States and China.

"I was in semi-retirement but I couldn't resist the challenge of this position," she said.

The director, familiar with the Cantonese dialect, understands the difficulty in mastering English when a person's native land is China.

"Chinese to English is the most difficult language jump to make, she said.

The Center employes innovative methods for teaching English as a second language to these immigrants.

"Our students are anxious to find employment. Before they feel confident in the job market, they want to learn the basic phrases and sentence structures," she said.

Any adult accepted in the intensified program attends a four hour session from one to 5 months free of charge.

"Many of the people want to become a part of the San Francisco community unlike the wave of immigrants of years past," said Mrs. Munford.

"If these newly arrived residents could be set free to express themselves in English what a contribution they would make to this country."

(Next issue: Teaching the Language)

No devaluation— trade deficit for Red China

HONG KONG — China's refusal to devalue its currency makes it almost certain that she will show a trade deficit for 1967 — for only the second time since 1955.

Economists were forecasting before Britain's sterling devaluation that China's exports would fall behind imports this year because of the disruptions of the cultural revolution to industry, transport and ports.

There has been a drop in exports to Japan, Hong Kong, Britain and Western Europe, the markets China was trying to expand since 1960 when its quarrel with Russia hit trade with the Soviet bloc and brought its last trade deficit.

EAST WEST 西東

New Telephone (415) 434-4919.

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EDITORIAL

Old guards and youngblood

Of late we have been leaning on the Chinese Six Co., we must admit. Yet, not with malicious intent, but as a practitioner of the healing art, to inject a little tonic to get the sluggish body moving. The operation was a success, the patient is still alive . . . and kicking.

An official of the Six Co. laid down his cards, straightening us out with some of his facts.

The august body is the official "voice of all the Chinese in America." And this includes Winnemucca, Paducah and Walla Walla. The group is not a gathering of rocking-chair-bound fogies perpetrating a reign of power. They are in office because who else is there to keep the home fire burning?

Instead of the normal cycle in the changing of the guards we have the sad situation of "the same old faces, in the same old places, going through the same old pace." Rigidity is death. You, youngblood, where are you? Now is the time for those in the spring of their lives to come to the aid of the aged and ailing benevolent association.

What the man is saying is, "Don't just tear down, help rebuild." The man has a point.

Now, how do you arrange a dialogue? One does not just barge into an organization and say, "This is the way you should do things." But unless the Six Co. extends an invitation to potential leaders, the deadly impasse will remain.

Which brings us to the phenomenon of the burgeoning overseas students in our midst. We are speaking of the students who come from the Far East to study and remain in this country. Of every five students coming from Formosa and Hong Kong, four choose to stay.

Upon completion of studies a student finds work with a big corporation with all the fringe benefits attached. He has it made here. He knows what it is back home.

These new citizens are young and eager. No doubt they want to contribute to the good of the community. They could be the replacements for the old guards. At any rate, Chinatown can use their talents.

Letters to the Editor

Stand up and cheer

Editor:

Chinatown should stand up and cheer over the approval of the project of developing the site of the old Hall of Justice by the developers, Justice Enterprises, Ltd.

This project has been made possible by the joint efforts contributed by SPUR, the City Planning Commission, the City Redevelopment Agency, City departments, the Improvement Committee of Chinatown and North Beach, and the Greater Chinatown Community Service Association. After 4 years of continuous efforts, they persuaded the Board of Supervisors to approve the proposal for the Chinese Cultural and Trade Center. It was also fortunate that Mayor Jack Shelley sponsored the Cultural and Trade Center at the moment when he was campaigning for the office of the Mayor, and continued to back up the undertaking by approving the Mandate of the Supervisors for developing the project.

The Redevelopment Agency is to be congratulated for executing successfully the arduous task in finding a developer for the site of the old Hall; and the Justice Enterprises is also to be congratulated for finding the finance in building a land-mark structure to service visitors of San Francisco and to resolve part of the Chinatown parking problems.

The above form of coordinated community efforts in the joint development of the undertaking has provided a formula to construct future cultural and trade centers in other areas of the City.

The Chinese Cultural and Trade Center will provide for the public the following services:

I. (a) East and West Chinese living culture. Exhibition hall for shows of paintings, scrolls, calligraphy, jade and other artifacts.

(b) Auditorium for performing arts, operas and plays.

(c) Library of Chinese books on philosophy and arts.

(d) Meeting halls for lectures and seminars on culture and adult education.

II. Domestic racial relations

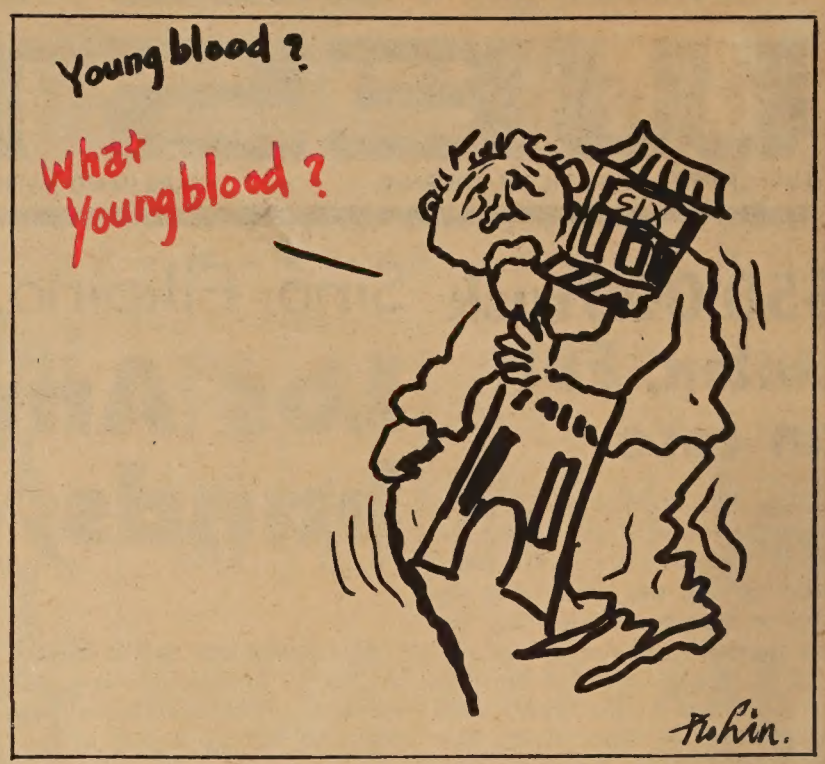
(a) Responsible for a civic program dealing with local Chinese social problems.

III. Pacific International and Trade relations.

(a) Foster increased trade and improve communications with countries of the Pacific Basin.

Sincerely,
J. K. CHOY

(Letters to the Editor are welcome, and they may be on any topic of general interest. All letters must be signed, but we will withhold names if requested. Letters should run no more than 250 words and should be typewritten, double-spaced. Address all correspondence to EAST/WEST, 863 Stockton St., San Francisco, Calif. 94108. We reserve the right to edit letters for reasons of space and/or taste.)



Yes, but . . .

Dear Sir:

I read a story in your paper where the street cleaning department is conducting a drive in Chinatown. After shopping along Grant Avenue near the poultry shops district I found the street is just as dirty as ever.

Has the drive started yet?

Yours truly
Mrs. Wing Choy

Stop driving after 1

Dear Editor:

I was driving down Clay Street (a one-way street eastbound) at 2:30 a.m. and along came a scavenger truck heading right toward me. I stopped in time to avoid a head-on collision.

Someone told me that scavengers like to drive in wrong directions on one-way streets. They think no one drives after 1 a.m. Can you do something about it?

—Mun Chan

The most

Hi,

I dig your paper, Manchester Fu, Ben Fong-Torres and Word-A-Day.

The most,
Shirlene Lee

FORUM

CSIO branches into service role

By Eugene Wing

November 22, 1967

Enthusiasm, Motivation, and Determination: these are three factors which generate the will of the members of the Chinese Students' Intercollegiate Organization of San Francisco State College (CSIO) to work toward its many challenges and goals. To become involved in its social and community service projects is the purpose of the club in which it aims to promote friendship through social activities among its members and friends with other colleges and universities through cultural and fraternal bonds and to develop leadership in social action. The idea of having service projects is relatively recent for CSIO of SFSC. With more experience, greater social awareness, and better organization, CSIO of SFSC is ready and determined to expand gradually into other areas of service this academic year.

December 1967, with Christmas as its predominant theme, will find CSIO members striving toward two goals. One is the Christmas Party for children in the Chinatown-North Beach Tutorial Program, sponsored by the Economic Opportunity Council. To bring our members into direct contact with some of the problems confronting recent Chinese immigrants and their children in Chinatown, CSIO of SFSC is now engaged in planning a Christmas Party for children in the Chinatown Tutorial service. This tutorial project is aimed at alleviating the academic problems of students, who are primarily Chinese immigrants who are having difficulty in their studies. The program is administered through five agencies: YWCA, Cameron House, First Methodist Church, Telegraph Hill Neighborhood Association, and Garfield Elementary School. The place and date for the Christmas party is scheduled at First Methodist Church on Saturday, December 16. The other community service is the annual Christmas decoration for the Chinese Hospital slated for Friday, December 15.

CSIO of SFSC members are striving toward serving the Chinatown community and to broaden their scope in understanding the many problems which exist. If you are interested in helping others, then CSIO of SFSC welcomes you. Any information on social activities and community service projects may be obtained by attending the weekly club meetings held every Tuesday.

Where there's life . . . **By Manchester Fu**

War is sad. For some, snake eyes, for others a seven or eleven. Some make it home in one piece, some leave parts of themselves in some forsaken place. Some end up in a psycho ward to spend the rest of their lives. Some come home in a casket.

Then there are some like "J" who got shot up, came home for three weeks and left again for Travis for the hop back to the front. His mother saw him off. She thought he had done his job. We saw her weep. . . .

★ ★ ★

WIN SOME, LOSE SOME: Artist Gary Woo, who had a lukewarm review from a second string critic on his show at the John Bolles gallery, made a sale. To Mrs. Herb Caen whose celebrated spouse already owns a Woo. His and Hers? Other Woo collectors Andre Previn, Barnaby Conrad, Alfred Frankenstein. . . . One of the Celestial 5 took a stack of Berkeley Barbs from City Light book store to sell. Moseyed up the block and came right back. Teams of hippies squatted on each corner. Mit free flowers, incense and frozen barefeet. . . .

★ ★ ★

BIRDS GOT TO FLY, FISH GOT TO SWIM: Mimi Farina, Joan Baez's sis, replaces Nancy Fish when The Committee buds forth with its all new revue next Wednesday. Mimi a funny girl? No, she'll sing mostly. That's what she does best. . . . And the film version of "Funny Girl" opens next September in New York at $6.00 a pop. You could have seen Barbra Streisand in her original role on stage and have enough left over for a shake and a burger for the price. . . .

★ ★ ★

UNFAIR: Hoo boy. The Chinese Chamber of Commerce's decision to let D'Arcy Advertising handle the P-R for the Chinese New Year Festival for $3,000 means a number of local folks, who have been doing the job in the past, will be out in left field. You can hear the wailing all the way from Kearny street . . . and on Kearny and Clay each ante meridian you can spot a Volkswagen van sitting and waiting. For why? So der bus can haul der vorkers to Marco Polo restaurant in Jack London Square in Oakland. Neat, nein? Und Der Wienerschnitzel has invaded Chinatown, opening on Broadway and Columbus. Also Orange Julius sells der wieners on Grant Avenue. Red hots. . . .

★ ★ ★

TREES, TELEPHONE POLES AND SIDEWALKS: A teacher from Commodore Stockton parked his car and spotted one of his pupils walking two dogs. Teach: Your dogs going to dirty up the street?

Boy: No. Your shoes won't get dirty, but your tires might.

Which reminds us that kid on Lombard street is still eating candy he got trick-or-treating last Halloween. How we know? He gave us a Tootsie Roll at the North Beach library. It's not the gift, it's the thought, right? . . .

★ ★ ★

SMILE AWHILE AND GIVE YOUR FACE A REST: Joe Yuey, Imperial Palace boss, and art collector (he's donating half his treasures to the Chinese Cultural Center), has hit on an idea of making a movie of restaurants in Chinatown. He's already got a scriptwriter plotting a tale which tells of a Caucasian girl who can't cook with a Chinese gal pal who takes her on a cook's tour of Chinatown's chow emporiums. Is dish a way to make a movie? You bet it is. . . .

★ ★ ★

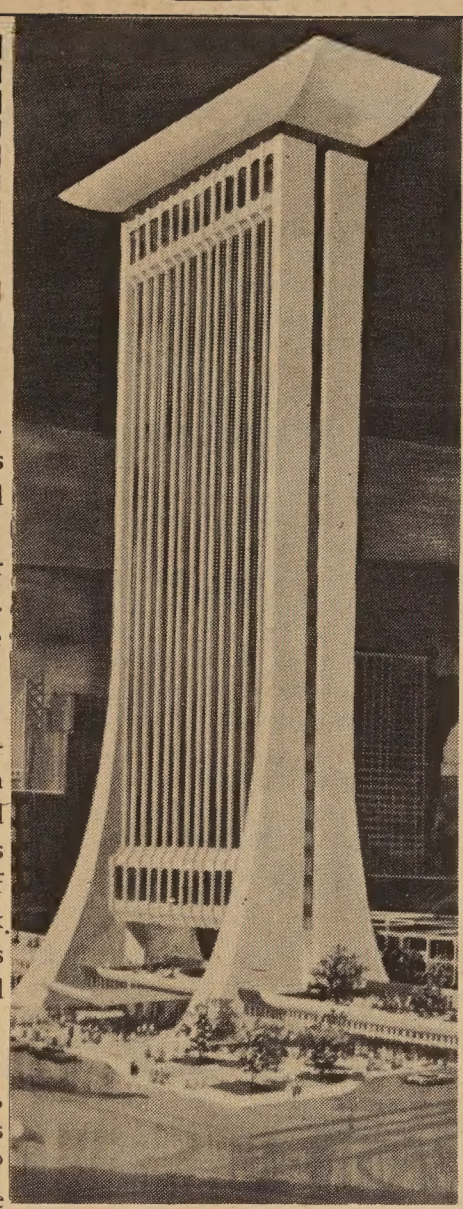
And two paisanos, Emilio Miraglia and Felice Gay are here shooting a cop-and robber, "That Day a Holiday" with Henry Silva who played the dope pusher in "Hatful of Rain." But Officer Bob Kane and his crew won't be around to hold back the crowd. The flick plays up a bad cop who falls in with the Mafia. "All right, Vasalino, back up against the sink. I'm gonna rub you off." . . .

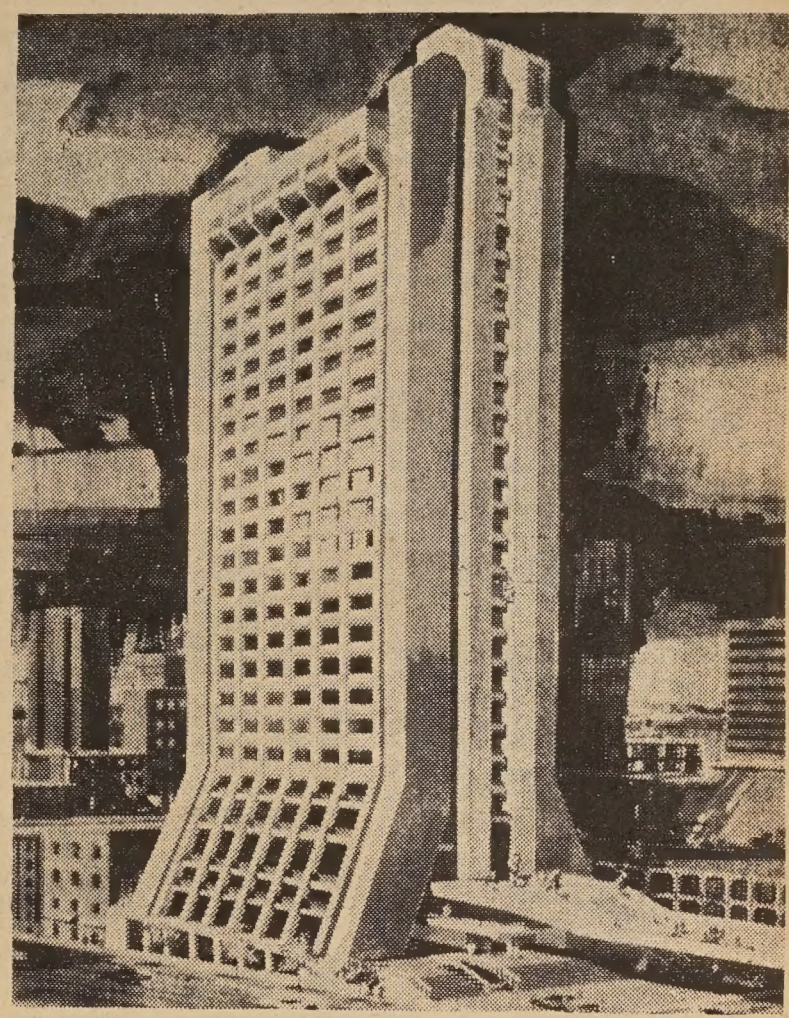
★ ★ ★

Falling in love is like eating an artichoke. The shedding of leaves to reveal the heart . . .

Cultural Center New Look

TIME AND Change alter the Shinto-tower look of Clement Chen's plan for the projected 27-story hotel which will house the Chinese Cultural Center. At left is the original drawing. At right, how it will look upon completion.





Doubleday's children art contest

NEW YORK — Doubleday & Co. announces an International Children's Art Contest, open to young people between the ages of 4 and 14. Children are invited to submit illustrations, in either color or black and white, of favorite folk tales for publication in a book of world-wide folklore.

Entries should be sent to Doubleday, 277 Park Avenue, New York 10017. Deadline is May 31, 1968.

Mimic-Pantomimist performs at State

A mimic-pantomimist from Germany, Gerhard Lenssen, a world-traveled performer, will appear at the San Francisco State College Creative Arts Knuth Concert Hall at 8:00 p.m. on Friday, Dec. 1. There will be no admission charge.

Lenssen is offering a performance of "Clever Girl" by Carl Orff. He is particularly noted as an apostle of Bertolt Brecht.

Kiwanis Set Up Taiwan Chapter

The China Chapter of Kiwanis International was inaugurated in Taipei Nov.19 with Chou I-chen, general manager of China Airlines, as its president.

This was the first Kiwanis International branch in the Republic of China. James M. Moler, president of the international men's service and charity organization, came from the United States for the inauguration, which was held at the President Hotel.

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CHINESE WORD-A-DAY

BY GORDON LEW

"THE RIGHT SIDE"

Mandarin **YOU** Cantonese **YAH-O**

Drawing two lines, like two arrows, indicating a right turn around the corner of a block is how the Chinese would write the word "the right side."

This is an important word for you to remember, especially if you are planning a trip to the Orient. This would help you to understand traffic signs.

There is a story about a famous fortuneteller who told everybody that he was the top dog in his trade. One day he was travelling and took a room in an inn. As he walked into the place, he noticed that an old man was sleeping against a wall. Through his ability to fortell future happenings, he predicted that the wall would crumble exactly at midnight that same evening. Being very sure of his predictions, he woke up the elderly man and asked him to sleep elsewhere.

"Don't bother me! Take your fortunes elsewhere," replied the old man as he went back to sleep.

The fortuneteller was very angry. He told everybody in the inn about his prediction and asked them to stay up and watch the old man being buried by the crumbling wall.

Then the hour struck. Guess what? The wall did crumble.

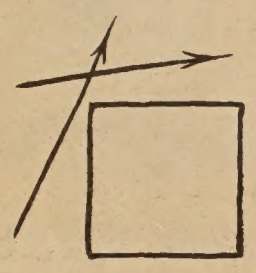
Do you think the fortuneteller won his case?

Well, you are mistaken. He lost. The wall did crumble at exactly twelve. But it fell on the other side, and the old man was completely unharmed. In fact, he was still snoring as if nothing had happened.

The next morning, the old man told the curious fortuneteller:

"You see, junior, I am also a fortuneteller. When I made my bed here last night, I knew exactly when the wall would crumble. But there was something I knew more precisely than you did: I knew that the wall would crumble on the right side, and not the left."

From then on the young man was never boastful. He knew that with all the knowledge he had, there is still "the right side."



Chi-Am Circle branches out

SAN JOSE — Gerrye Wong was installed as president of the Chi-Am Circle at a luncheon held at the Del Vecchio restaurant.

The three-year-old organization originally composed of Chinese-American women from the Santa Clara County has branched out to include non-Chinese.

The club holds monthly meetings at the Palo Alto Savings in Cupertino. Among its activities is a benefit dinner dance which benefits a scholarship fund.

New members attending the luncheon were: Myrna Wong, Lillian Pang, Peggy Don, Susan Pon, Susan Lieu, Jo Dropkin, Fran Cooley, Aini McCloughry, Fran Wilkinsen and Evelyn Chin.

Pearl Buck sells rights to 200 works

NEW YORK — Miss Pearl Buck, winner of the Nobel Prize for Literature in 1938, has turned over all but five of her vast collection of literary works to Wolper Productions, Inc., for development as properties for radio, television, motion pictures and the theater, the New York Times reported.

The agreement, which was negotiated with Miss Buck and Theodore Harris, president of the Pearl S. Buck Foundation, makes available to Wolper over 200 works by the writer.

Toronto Chinese Catholics move into abandoned Jewish synagogue

TORONTO — Father Louis Tchang had his eye on an abandoned Jewish synagogue located on Cecil St., between Spadina and Huron where many of the Metro's Chinese live. He prayed. His prayer was answered.

The synagogue is being purchased jointly by the Archdiocese of Toronto and the Catholic Church Extension Society, with arrangements being made by Archbishop P. F. Pocock and Msgr. J. A. McDonagh.

1 OUT OF 5

The moderately-sized synagogue will be renamed "Chinese Catholic Centre" and will serve not only Catholics, but it will also have a school and social service centre for all the Chinese in the area, Catholic and non-Catholic.

"Our work is missionary work," he added. About 150 Chinese Catholics have been attending his Mass on Sundays; in Metro there are 300-400 Chinese Catholics out of 15,000.

The Chinese Education Centre (already in operation) operates with a subsidy from the Citizenship branch of the Department of Immigration. "We have English for Chinese mothers, a day nursery, a Chinese class for children, and we will have a Chinese class for any Canadians who are interested," he said.

SEMINARIANS

A few Jesuit seminarians (who are also Chinese) come from Regiopolis College on Sundays to help Father Tchang at Mass.

There is also an active Chinese Catholic Youth Association which includes sports and social works in its program.

Father Tchang was born near Nanking, taught as a student in Shanghai, and left China in 1949, forced out by Communism. He later entered a seminary at Madrid, was ordained in 1957, studied pedagogy at Louvain, opened a Catholic high school in Saigon, Vietnam, where he taught for two years, and then spent four and a half years in Montreal before coming to Toronto.

Human Rights group "Ombudsman" role

The San Francisco Human Rights Commission received 217 individual complaints in the last year and their variety "placed the Commission in the role of the City Ombudsman", said Director William Becker in releasing the case-handling report. The complaints broke down into 98 in employment, 45 in housing and 78 in the areas of education, the police, public accommodation, etc.

Some of the individual citizens who came to the Commission complained of outright discrimination; others of unsatisfactory service, unequal or unjust treatment, or just with a problem such as a notice of eviction. The cases covered in the summary do not include people looking for work, people counselled an employment, people in need of housing, or cases of general criticism of government.

Taipei Asked To Send Farm Team to Kenya

Henry Cheboiwo, leader of a five-member Kenyan parliamentary mission visiting Taiwan, said he hoped that free China will send a farming team to his country to help with the agricultural development of Kenya.

In a Taipei press interview, Cheboiwo said Kenya is willing to enter into agricultural cooperation with the Republic of China.

The Kenyan mission is on a nine-day visit to free China to study agricultural projects.

He suggested that the peoples of the two countries exchange visits more frequently in order to promote understanding. "The friendship between the Chinese and Kenyan peoples is close despite the absence of formal diplomatic relations," he said.

Learn Chinese the Gordon Lew Way!

The following schools have adopted the GORDON LEW Chinese language curriculum, published by the Institute of Oriental Culture, Box 2468, San Francisco, CA. 94126.

SAN FRANCISCO Cabrillo	Children, Tues. & Thurs., 4-5:30 p.m.	Cabrillo School, 25th Avenue and Cabrillo
SAN FRANCISCO Golden Gate	Children (Juniors), Saturday, 10 to 12 noon Adults, Thursday, 7-9 p.m. Cantonese and Mandarin	Golden Gate Church, 829 - 25th Avenue Rev. Peter Yang (751-2242)
SAN FRANCISCO Diamond Heights	Children, Saturday, 10 to 12 noon	St. Aidan's Episcopal Church, 101 Gold Mine Drive Mr. James Chan (826-6856)
BERKELEY	Weekday Class, M-W-F, 4-5:15 p.m. Saturday Class, 9:30 a.m. to 12:30 p.m.	Berkeley Chinese Language School 2117 Acton Street Mrs. C. M. Lee (848-8965)
PALO ALTO	Friday Class, 7-9 p.m.	Stanford Area Chinese Language School at Covenant Presbyterian Church, Palo Alto Mr. Charles Hom (961-0343)
SUNNYVALE	Friday Class, 7 to 9 p.m.	West Valley Chinese Language School at Ortega School Mr. Paul Chung or Dr. Tuck Lee (736-7369)
SAN JOSE	Friday Class, 7 to 9 p.m.	Santa Clara Chinese Language School at O. S. Hubbard School, East San Jose Mr. Leo Mark (225-3545)
LOS ANGELES	Saturday Class, 9-11 a.m.	Monterey Park Chinese Language School 1961 College View Drive Mrs. Phoebe On (RI 7-5461 or AN 3-5209)
SAN DIEGO	Saturday Class, 10 a.m. to 12 noon, to begin October 7	Chinese Community Church (U.C.C.) School 1750 - 47th Street Rev. Joseph Ma (262-5433)
WASHINGTON, D. C.	Saturday Class, 10 a.m. to 12 noon, Cantonese and Mandarin	Chinese Language School in Washington, D. C. 1011 - "L" Street N.W., Washington, D. C. Dr. C. C. Hung (HU 3-3411)

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Early trans-Pacific contacts

499 A.D. monk's tale — was Fu-sang America?

By H. M. Lai

In the year 499 A. D. a Chinese Buddhist monk by the name of Hui-Shen appeared in the Province of Ching-Chow in China and related a marvelous tale of his travels to a fabulous country called Fu-sang lying some 7000 miles east of Japan. According to the good monk this land was named Fu-sang by reason of an extra ordinary tree which grew there. The leaves of the Fu-sang are like that on a tung tree. The seedling is like the shoot of the bamboo and is eaten by the inhabitants. The fruit is like a red pear. Its peel can be woven into cloth or brocades. The bark of the fu-sang can be used as paper.

Throughout the years some sinologists have variously attempted to identify Fu-Sang with Alaska, with Canada, with California, or with Mexico. Unfortunately the material in the Chinese histories is much too sketchy and too vague to permit positive identification as to the actual location of Fu-sang, or even to prove that Fu-sang is not a figment of the good monk's imagination.

OTHER EVIDENCE

However, there is other evidence which supports the theory that the Chinese or other orientals may have set foot on the shores of the New World before the modern era:

Recently, pottery was unearthed in Ecuador which bore remarkable resemblance to the Jomon type pottery made in Japan in 3000 B.C., some scientists regard this as strong evidence to support the theory that there must have been trans-Pacific contacts at that early period. Again, archaeologists have long been struck with certain cultural traits of the ancient Olmec culture of Mexico which were strikingly parallel to that of the Chinese. Both the Olmecs and the Chinese saw magic and divine attributes in jade. Both carved it exquisitely, wore it as an amulet, made offerings of it, and buried it with their dead. While the Mexicans often place jade beads in the mouths of corpses, the Chinese of 2400 years ago placed a cicada of jade in the mouth of theirs. Both the Chinese and the Mexicans painted their funeral jades with a coat of bright red cinnabar.

TRANS-PACIFIC CONTACTS

There are also many other such parallel similarities between oriental and American cultures which can be cited. Perhaps such cultural similarities were the results of independent and co-incidental development, but again it may be just that trans-Pacific contacts took place frequently enough throughout the centuries for oriental culture to influence the shaping of the embryonic American culture. The fact that a strong ocean current (the Kuro Shiwo) flows northeast ward from Japan across the North Pacific and then southward parallel to the Pacific Coast of the North American Continent makes such trans-Pacific journeys from Asia to America quite feasible. History has recorded many instances of Japanese junks and shipwrecked sailors which had been picked up along the path of this current; some of these castaways were picked up along the coast of California and Mexico, with the men still alive. Surely this points out that there are really no insurmountable obstacles in the way of voyages between Asia and America even with the crude ships used in ancient times. It had further been recorded that during the early days of the Gold Rush, Chinese junks do sometimes ply their way across the Pacific to the California coast. In fact an oral account handed down in a Chinese family of Mendocino, California, related that early in the 1850's a fleet of seven junks left China for California. Two ships survived the trip, with one landing at Caspar Beach on the Mendocino Coast and the other dropped anchor at Monterey.

Thus, trans-Pacific contacts through the centuries are quite possible and the semi-legendary trip of the monk Hui-shen may happen to be only one of many such contacts. Be that as it may, this surely is a subject that historians, sinologists and archaeologists can work together to explore further fruitfully.

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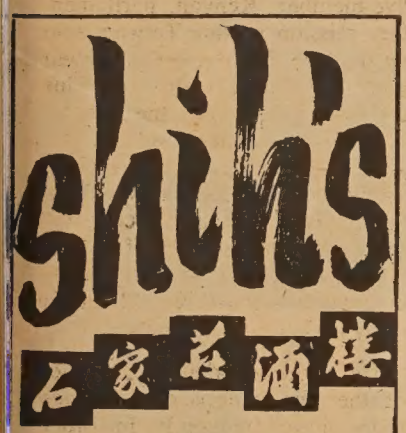

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The changing concept of morality

By JAMES CHUCK

(Ed. Note: The following article is from a talk given by Dr. James Chuck to the Spring Valley School's Parent-Teacher Association.)

JAMES CHUCK, pastor of First Chinese Baptist Church, San Francisco, author of this article, is president of the Chinese Christian Union.

THE NEED FOR MORALITY

General rules governing human behavior, in so far as they are valid, are a summary of man's best understanding and insights from his long, sometimes painful, experience.

The Ten Commandments — the basis of Western morality — was given to Moses on Mt. Sinai by God upon tablets of stone, but these commandments were not arbitrary. They are in part the fruit of Moses own experience in trying to weld together a largely undisciplined group of people whom he had led out of slavery from Egypt into an effective, functioning unit of human beings, trying to survive in a barren desert.

This was not an easy task. As anyone can readily discover for himself, before any group of persons can function together as a unit, certain basic, elemental requirements have to be met. The Ten Commandments, as we find them in Exodus 20, speaks of these requirements: the necessity of some controlling loyalty; respect for parental authority; respect for human life; loyalty to one's spouse; respect for the property of others; truthfulness in speech; and the control of greed.

"PSYCHOPATHS"

These are, and will continue to be, valid principles governing human relationships. Even though these commandments were given within the context of the tribal society of an earlier day, they continue to be valid to the extent that the human nature underlying them has not changed. Our ability to recognize the necessity and the validity of these commandments is one measure of our humanity. Occasionally, one does find a person who cannot discern the difference between right and wrong, nor feel its weight. Clinically referred to as "psychopaths", they are among the most difficult to deal with.

While it is true that there are certain abiding principles regulating conduct which do not change, the *context* in which moral decisions are made do change. This change of context often means that we must look at old problems in a new light; it means that old problems are posed in a new way. That is the situation as we find it today.

MODERN WORLD'S PLURALISM

In modern times, we have moved from village and small town culture to massive urbanization. In urban culture relationships are impersonal; city dwellers are strangers to each other; life is compartmentalized into sectors; the family unity is no longer the dominant influence; life is mobile and fluid; the whole world becomes one interrelated community. Personal behavior is no longer subject to the control and scrutiny of a close knit group as in small towns.

Moreover, modern day society has become largely secularized. Society as a whole is no longer under the dominant influence of the church. Values become largely a matter of pragmatic considerations. Does it work? What are the consequences? Notions like the "Will of God" do not fit into the general scheme of things for most people, except as a term to denote total resignation of the inevitable.

Yet another feature of the modern world is pluralism. Many systems of values exist side by side; no one system of values dominates. Values are generally thought to be relative to the persons and groups holding them; they have no absolute validity of their own. Everything becomes "a matter of opinion", with the implication being that one opinion is likely to be as good as any other. While the validity of such a view may be seriously questioned, this relativistic outlook regarding values is widespread.

It is not surprising in this kind of society — whether we like it or not is not the point at issue for the moment — that there should be a certain amount of experimentation in finding new alternatives to moral action, and many voices proclaiming the Way of Life. The new emerging style of life is still very much in the process of formation, and this is no better exemplified than right here in the culture and life of California.

Said Neil Morgan in a recent issue of *Saturday Review* devoted entirely to California (September 23, 1967), "Ours is a putty culture — yeasty, swollen, penetrable, unshaped, and it is all we can do to keep it from surging out of control while we seek to give it form and to add the hardening agents."

DRIFTING AND UNFOCUSED

Neil Morgan goes on to speak of the tremendous material and human resources in this state: California would rank sixth as a world power; in manufacturing, vie with Japan for fifth place; is larger in population than 101 nations, and in area than 92 nations; has more telephones than any other nation except the United States; has ten million vehicles for its twenty million people. The population is increasing by 1500 every day. It is a young population, more prosperous, longer schooled, and more mobile. There is a high rate of both leisure and production.

Yet over against this is a high rate of suicide, divorce, and crime; spiritually, the human being finds himself uprooted, drifting, and unfocused, a condition which the sociologist labels as *anomie*.

How to cope creatively with the spiritual and moral aspect of man's existence in the new emerging culture of our day is one of the urgent human tasks. While it is not possible to make definitive statements about the final shape of this quest, it is possible to point to some of the characteristics which this quest is taking.

(To Be Continued)

Dialogue service at Methodists

"Is God Alive?", will be the subject of a young adult dialogue service this Sunday, Dec. 3 at 8 p.m. at the Chinese Methodist Church, 920 Washington St.

Only four of the city's churches are conducting this dialogue service which encourages direct contact between clergy and laiety over a given sermon. The audience may ask questions on any point given by the preacher.

All young adults, working or attending schools are invited to attend.

There will also be a barbecue at 5 p.m. Reservations are $1 per person, and may be made with Franklin Fong, GR 4-1868 or Rev. Charles Yue, 474-1017.

FIGHT TB
USE CHRISTMAS SEALS

Linda Chang show at Trade Center

Linda Chang, noted artist from Hong Kong, is showing her works at the China Trade Center. The exhibit will remain on view throughout December. Reproductions of her paintings as Xmas and greeting cards are also on sale.

Orientals

(Continued from Page 1)

with private industry and business.

Phoebe On, insurance broker, and a COO leader summarized the objectives: "We want to be sure that difficulties of the Oriental community in poverty, communication, jobs, education and culture are met with all the resources available. This is a massive effort in cooperation by many groups. That we are succeeding by this common pull is a marvelous thing."

Groups and persons interested may contact John J. Saito, c/o County Commission on Human Relations, Room 1184, 320 West Temple Street, Los Angeles, Calif. 90012, ph. 628-9211, ext. 63521.

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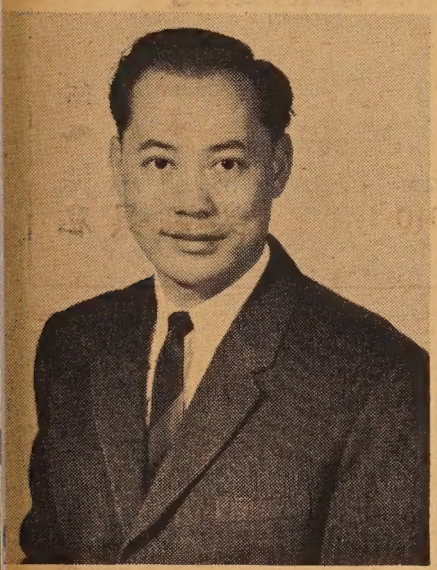
A kiss, a raise, a title

C. C. HUANG gets a kiss from his wife, Alice, as he receives congratulations from Cal Jones who tells him the good news that he's a vice-president for Bank of America. (Edward C. Lee photo)

Quality control chemist named



Paul Chan

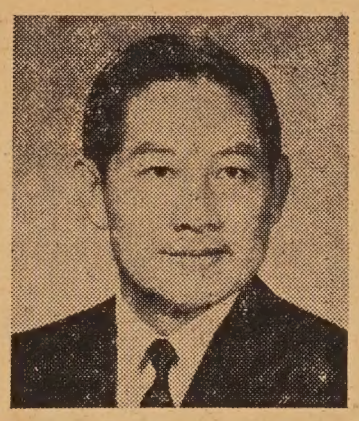
Paul Chan, a native of Hong Kong, has been appointed by the Adhesive Engineering Company as a quality control chemist at its San Carlos plant.

Chan was honored at a dinner at the Villa restaurant in San Mateo for his work in epoxy asphalt on the San Mateo Hayward Bridge. The longest orthotropic bridge was paved with epoxy asphalt and is skid resistant, will not melt up to 600 degree farenheit and stands up to hydrocarbon solvent.

Chan came to the U.S. in 1949 and studied at San Francisco State college and the University of California. He and his wife, Elsie, are parents of Pamela and Lawrence. The family is active at the Presidio Baptist Church.

His brother, Robert, who has just received the honor of Fellows of the Royal College of Surgeons in England, will be arriving here soon. Another brother, James, is attending the University of New York at Buffalo.

Insurance agent wins sales honors



C. C. Lee, Chinese general agent for California, was among the top prize winners in Pacific National Life Assurance Company's recent sales campaign.

The contest, designated "Project: Picture Perfect", featured a Space Age theme and photographic equipment as prizes. Lee was a winner in the paid premium category.

Lee has represented PNL since 1958 and has received numerous company and industry honors. His agency is located at 160 Waverly Place. He and his wife, Rosalie, live at 955 Greenwich in San Francisco.

Pauline Lee weds John Chung

BERKELEY — Pauline Lee and John Chung exchanged vows in a ceremony at Trinity Methodist Church.

Pauline, the daughter of Mr. and Mrs. Kam Lee of Colusa, studied at Yuba Junior College and S.F. City College.

Her husband, whose schools are San Francisco State and the California College of Arts and Crafts, is the son of Mrs. Frank Chung of Berkeley and the late Mr. Chung.

After their honeymoon in British Columbia, the newlyweds are living in San Francisco.

Hawaiian dragster wins all-star title

HONOLULU — Hawaiian dragster owner Ronald Leong, 23, was named winner of Car Craft Magazine's first annual all-star team's "Crew Chief of the Year".

He received the award at the National Hot Rod Assn't 13th annual Nationals on Labor Day weekend in Indianapolis. Winning every major title in the sport Leong was two-time victor at the national and winter national at Pomona, Calif.

This year alone his dragsters came out on top at Bakersfield, Las Vegas, Riverside, Illinois, Cecil Cox, Md., and many other events.

U.C.'s choice Honored

GAIL ANN LEE

The University of California Chinese Students Club is sponsoring Gail Ann Lee in the Miss Charity Ball contest. A party in her honor will be held at the Oakland Community Center on Dec. 2. The Charity Ball is set for Dec. 16 at the Hilton Hotel. Funds raised from the dance will benefit needy refugees in Hong Kong.

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罵 人 三 日 羞

2. To scold (a) Person Three Days Ashamed

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2. Mah Yun Sahm Yut tChah-o
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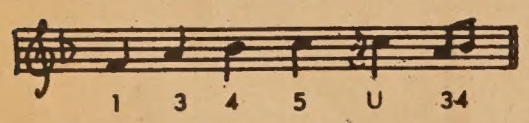

Recipe 譜食

楊州炒飯

材料：

八碗（凍）飯
四分之一磅凍青豆。
三隻鷄蛋稍打起，加鹽少許。
四安士熟鷄肉，切丁（加少許鹽，胡椒粉調味）。
冬筍四安士，切丁。
蝦仁，四安士，去殼洗淨加鹽，胡椒粉及紹酒調味

火腿或叉燒四安士切丁

冬菇六隻浸軟切丁燙熟

鹽適量
胡椒粉適量
上湯四分之一或水四分之一杯，加鷄精半塊調勻
紹酒兩湯匙
油九湯匙
鷄蛋兩隻

製法：

置兩湯匙油于鑊中燙沸後，放入打好之鷄蛋，並切成小塊，放入碟中。再加二湯匙油燙沸加冬筍用大火炒之，然後加鷄肉，火腿，冬菇和青豆，炒片刻留後用，將剩下之油燙沸，放入冷飯用慢火炒之，炒片刻加紹酒，鹽和生抽以調味然後將所有的材料放入炒勻之，則可。

FRIED RICE WITH ASSORTED MEAT (Yang Chow fried rice)

Ingredients:

8 small bowls cooked rice, cold
¼ lb. frozen green peas, cooked
3 eggs, beaten with a dash of salt
¼ lb. chicken meat, cooked (seasoning with salt and pepper), diced
¼ lb. bamboo shoot diced, cooked
¼ lb. shrimp, shelled, cleaned (seasoning with salt, pepper and Chinese wine)
¼ lb. ham diced or Cantonese Roast pork, dice
6 dried mushrooms, soaked, diced and cooked
salt to taste
pepper to taste
¼ cup of stock or ¼ cup of water mixed with ½ piece chicken cube
2 tablespoon Chinese wine
9 tablespoons oil
2 eggs

Method:

Heat 2 tablespoons oil, fry beaten eggs, break into small pieces, and remove to a plate. Heat 2 tablespoons oil and fry shrimps with big fire, then add chicken, ham, mushroons and green peas. Put them aside. Heat the rest of oil, add rice and stir constantly over low flame, add stock, 2 tablespoons wine, salt to taste and soy sauce, then add all the ingredients and mix thoroughly. Serve hot.

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美國福特（FORD）汽車公司是生產汽車和軍火的壟斷組織，它規模的龐大和獲利的厚，在美國被稱爲「福特王國」。

福特王國興起於本世紀。這個王國的創始人亨利·福特在一八九九年設立了福特汽車公司。當時只有資本二萬八千美元。半個世紀後，即一九五零年，福特的資產達到十億美元，它的規模也由當初的一個工場擴展到二十多個製造廠，另外還擁有十五艘大輪船、四十萬畝森林和很多礦山企業。這個王國還超出了美國大陸的範圍，在加拿大、英國、法國、西德以及拉丁美洲許多國家都有福特汽車裝配廠。到現在，福特王國單在美國本土便擁有八十多家工廠。它在國外的勢力也大有增長，去年當美國大開國際支付危機時，福特却輸出四億美元，收買了英國福特公司。

老亨利·福特在一九四七年死掉了，現在坐在福特王位上的是他的孫子，亨利·福特二世。這老小兩個福特，都是榨取利潤的能手，福特二世爲了把他的女兒介紹給社交界而舉行宴會，一夕之間，揮霍了二十萬美元，被美國報紙捧爲「空前盛舉」。當然，福特一夕所花的錢同他的利潤比起來，是算不了什麼的，福特每年的獲利數字像天文數字般冗長，美國報紙在一九五五年算出一個數目，倒也一目了然。據計算，福特二世每天的利潤是一百二十萬美元，每小時是五萬美元，每分鐘是八百三十三美元。

洪英

THAT'S OUR BOSS — Staff members of the Chinatown branch of Bank of America pay honor to C. C. Huang upon his promotion to vice-president of the bank. (Edward C. Lee photo)

福建的莆仙戲

周曲顧

「莆仙戲」也叫「興化戲」，原是一種流行於福建省興化語系包括莆田、仙遊兩縣，惠安北部、福清南部以及鄰近的晉江、永泰兩縣交界地區的地方戲。它有淳樸而粗獷的風格，並富有地方色彩，表演上也保留了一種比較原始的戲曲形式。關於莆仙戲的起源可能很早，也是中國比較古老的劇種之一，但今天還不能推斷其確實的產生的年代。只有它是由傀儡戲演變而來的一點看法是比較可靠的。

莆仙戲劇目的取材，非常廣泛。最初是來自傀儡劇，所以現在劇本的寫法和形式都和傀儡劇的劇本相同；後來增加的劇目，多是採取元、明雜劇和傳奇翻編而成爲方言演出本的。莆仙戲和梨園戲一樣，也擁有南戲的「荆釵記」、「劉知遠白兎記」、「拜月亭」、「殺狗記」、「琵琶劇」等五大名劇以及其他古老劇目，所不同的是梨園戲僅限於演文戲，莆仙戲則兼演文、武戲，所以在劇目內容上是更爲豐富一些。

莆仙戲的角色，據一般傳說原爲八色，就是「正生」、「貼生」、「正旦」、「貼旦」、「老旦」、「靚粧」、「末」、「丑」八種，與明初的傳奇角色完全一樣。根據莆仙戲舊有「七子班」的名稱，則可能只有七種角色，或者「老旦」一色，是後來添入（南戲中無「老旦」色），因爲除老旦色，則其餘七色與南戲角色基本相同，只不過把「外」稱做「貼生」，「淨」稱做「靚粧」而已。在戲劇形成初期，並無「外」的名稱，那大約是一種雜角，相當於「副末」。莆仙戲之稱爲「貼生」，與「南詞叙錄」所載的：「外，生之外又一生也」，基本上並無差異。至於「靚粧」這個名詞，明初寧獻王在「太和正音譜」裏記載有：「靚，傅粉墨，獻笑供諂者也，古稱靚粧，故謂之粧靚色，今俗謂爲淨。莆仙戲對於「靚粧」名稱的沿用，可以說明它的歷史是相當古老了。至於在表演方面，則分「大鼓戲」、「小鼓戲」兩種。「大鼓戲」大體上是傳統劇目，有謹嚴的規格，保持着豐富的地方特色，「小鼓戲」受了京劇及閩劇的影响。演劇的傳統劇目中的舞蹈動作，有很多特有的名稱，每種角色，都有其專門性的動作，什麼場面用什麼動作，都有一定的公式。例如：旦角出場，擺在胸前的手，伸出四指，背在後面的手，伸出五指（前四後五）走着蝶步（小脚步），在其他劇種中間，是看不到這樣的步法的。一般表現騎馬的武戲台步，總是一跳一踢，做着馬跑着的樣子。開打的武場，左一衝、右一盪，與傀儡戲的打法基本相同，這隱約間可以體會到演員身段的表現的線條而找到戲劇剛形成時代的原始表演形式。但也有比較好的演法，如「百花亭」劇中陸雲與百花公主的揮扇談情（花魚戲水）；「弔喪」劇中祝英台的擺椅憶梁等都能表現出粗獷而優美的情緒，而富有感染力。

莆仙戲的曲調，極爲豐富。據藝人們傳說，過去有「大題」三百六十首，「小題」七百二十首。因爲一貫是以口授心記，很多曲調已經失傳，現在保留的不過三分之二，「大題」與「小題」的含義，也等於「大曲」與「小曲」，一般「大題」比較長，唱法也較多，有的一題多至十八種。（或長、或短、或快、或慢，或頭尾及中間不同）；「小題」比較短，而且也容易唱。

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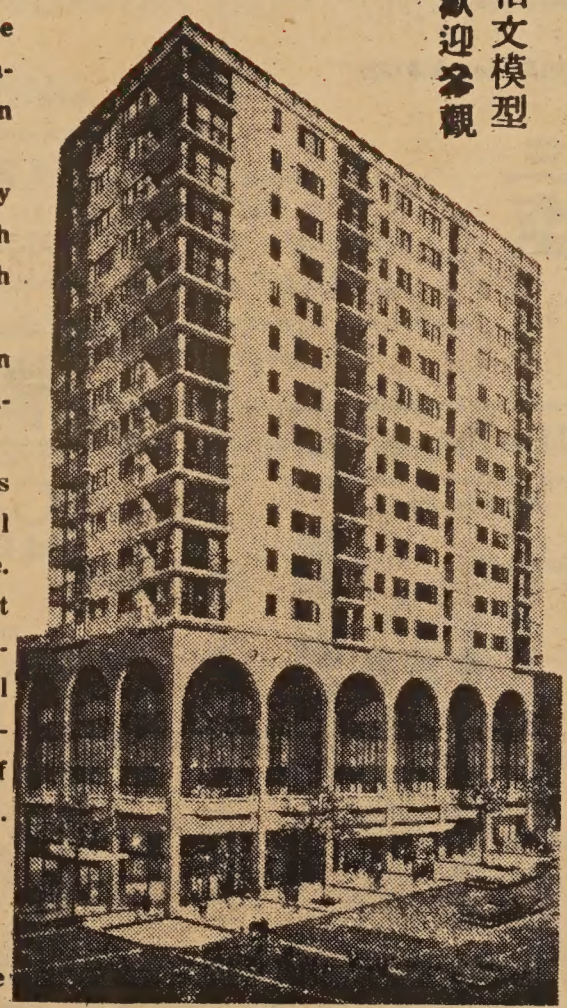

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文壇談往

劉半農的「江陰民歌」

橄生

新文學運動中，劉復（半農）也是主角之一。魯迅曾經這麼描寫他：「到北京之後，當然更是新青年裡的一個戰士。他活潑勇敢，很打了幾次大仗。但半農的活潑，有時頗近於草率，勇敢也有失之無謀的地方。但是，要商量襲擊敵人的時候，他還是好伙伴，進行之際，心口並不相應，或者暗暗的給你一刀，他是決不會的。倘若失了算，那是因為沒有算好的原故。」「新青年每出一期就開一次編輯會，商定下一期的稿件。其時最惹我注意的是陳獨秀和胡適之。假如將韜略比作一間倉庫罷，獨秀先生的是外面豎一面大旗，大書道：『內皆武器，來者小心！』但那門卻開着的，裏面有幾枝鎗，幾把刀，一目了然，用不着提防。適之先生的是緊緊的關着門，門上粘一條小紙條道：『內無武器，請勿疑慮』。這自然可以是真的，但有些人，至少是我這樣的人，有時總不免側着頭想一想。半農卻是令人不覺其有『武庫』的一個人，所以我佩服陳胡，卻親近半農。」半農就是這樣一個沒有城府的人。

我和半農先生，只有幾封書信的往還，那是從事討論方言文學，他是提倡方言文學的人，他的「江陰民歌」，「擬江陰民歌」都是很有趣的作品。我還記得有這麼一首：

「我十七十八正要偸，
那怕那爹娘捆勒脚根頭；
大麥上場『壳張』打，
韮菜逢春『匡』割頭！」

他的擬民歌有「車車夜水正風涼」四首，寫農民的社會觀人生觀，非常深刻。而以「來船去船都爲傳名勒利，爲名爲利還不是夢一場」作結，尤耐尋味。他也是「語絲週刊」的主要作稿人，他最懂得幽默，也最能作諧趣；那部有名的「何典」，便是他標點的。

（注）「壳張」，即準備之意。「匡」，決定之意，都是江陰口語。

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華人巴士

羅省南部黑人區領袖二十八日宣稱已集資購買一間擁有二十六輛巴士之公司，專以服務黑人地區之用。

華埠某公聞之，笑曰華人亦應組一巴士公司，並列出三大理由：其一可連接新舊華埠；其二可接送華童回華埠讀中文；其三則不必言破，聰明讀者自然會意與「發財」有關了。

粵陞三年紀盛

粵陞音樂社成立三週年紀念，是日雖然大雨滂，但各界嘉賓，紅伶閨秀，前來參加者至爲踴躍，還有十幾位遠自三藩市，墨西哥，加拿大趕來，某君曰：「有朋自遠方來，不亦樂乎？」

慶祝會開始，鑼鼓齊鳴，歌聲，樂聲，歡笑聲，掌聲，此起彼落，混成一曲交響樂，可謂熱鬧非常。

是日各界來賓送來之賀儀禮品甚多。該社牆壁上貼滿了銘謝紅條。音樂廳中幾乎放滿了各式花籃，五色繽紛，芬香撲鼻，彷彿置身於花林之中，頗有「飄飄欲仙」之感。

音樂節目有粵曲，京劇，黃梅調，時代曲等，南腔北調，大飽耳福。

某小姐獨唱「不了情」，唱到「一聲聲，難了，難了……」的時候，最感人肺腑，但又有誰知道她底心事呢？

即景

戈蒂葉
于琛譯

沒有一片樹葉動搖，
沒有一隻鳥兒歌唱，
濃處的地平線紅紅，
閃耀着一道亮光。

疏疏的小樹林一旁，
莊禮半淹着水，
淺灰色的圍牆邊上，
多節的楊柳低垂。

那邊是一片田地，
直到積滿水的溝溝，
一個老婆婆背着重東西，
在那里慢慢的走。

於是那小路突然
伸進藍色的山坡中間，

哈佛大學食堂

美國學術界人士公認，哈佛是全美知識生活最活躍最豐富的地方，雖在假期中，亦不稍見遜色。撇開全世界大學藏書最多的瓦德納圖書館，各種專門性的討論會、研究會、講習班不談，僅僅是學生會食堂的漫談，就令人受用不盡了。一位在哈佛執教有年的中國學人說，「到哈佛來的人不必選課，不必讀學位，祇要他張開兩眼，看看，到處走動走動，隨便聽聽，不出三年你就得對他刮目相看了。如果一個人在哈佛住上三個月還沒有長進，必是孺子不可教也。」此言一點不虛。而一個人學得最快的地方，就是在食堂的餐桌上。

幾乎每一個來到食堂進餐的人，都是一本活的教材，一名好的教師。在這裏，你差不多可以學到世界上任何一種有影響力的語言。至於從這裏得來的有關歷史、地理、風俗、習慣的知識，比任何一本名著或百科全書，都要來得生動、具體，而且永遠趕得上時代。一位來自聖保羅的女教師，祇費三刻鐘的工夫，就使我掌握了巴西的政治局勢和經濟上的癥結，如在圖書館中，至少得費三十個小時或更多的光陰。同樣地，我曾在三十分鐘以內，學會辨別鑽石質素的優劣。這歸功於一位地質學者簡明的講解，他先從鑽石的成分及其形成的過程講起，一路講到鑽石的開採與製作。他又告訴我，人造鑽石和天然鑽石是完全一樣的東西，前者價格廉宜，主要是因爲成本低。在餐枱上，我又從一位麻省理工學院的教授，得知海洋生物學將對人類未來的生活有多大意義，那也祇是一餐晚飯的時間。

在學生食堂用膳的人，不論是否爲美國人，是教授還是學生，或訪客，好像人人都很開朗。祇要你願意和對方談話，一聲「哈囉」或「嗨」，並且自報姓名，在下姓×名××，彼此就聊上了。絕少有人對你愛理不理，那怕是最高傲的萊德克里夫學院（Radcliff College）女生。在哈佛

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EAST WEST

東西報

Los Angeles

DECEMBER 1, 1967 | 一九六七年十二月一日 羅省版

East/West, P.O. Box 43606, Los Angeles, Calif. 90071

東方僑民協會成立
解決教育就業問題

（羅省訊）最近本市成立了一個社會服務機構，名叫「東方僑民協會」，是由中國人，日本人，菲律賓人和朝鮮人聯合發起組織的。

據發起人之一苗兆源君說，這個服務機構，是爲了協助解決東方僑民在美國之就業與教育等福利問題。目前該「協會」已獲得十五個社會團體之贊助。

● 自助計劃

「東方僑民協會」之另一發起人齋籐次郎，爲羅省人群關係縣委會委員之一，他在一次由他主持的會議席上說：「其他許多社會地區都享受到聯邦輔助金的濟助，但直至目前爲止，東方僑民聚居之地區，仍未獲得此種濟助，本會的目的，就是希望能夠改變這種情形。」

苗兆源君與齋籐次郎均强調「自助」計劃。目前一些大學生志願在加斯特拉街小學輔助初來美國之華童補習英語，就是一個顯著的例子。

● 華僑社會的需要

目前華僑社會有什麼迫切的需要呢？「東方僑民協會」列出下面幾點：（一）輔助初來美國之適齡學童，使他們能夠及時調整和適應美國之學校情形；（二）以實習方法訓練青年之工作技能；（三）應特別安排成年人之教育課程，以適應及引起他們之興趣。

● 設立兩個委員會

目前該會已設立兩個委員會，積極推行工作。一個是社會福利委員會，由日本人三浦博士主持；另一個是教育委員會，由苗兆源君負責。又得羅省市參議員湯姆斯●布雷德利負責爲促進該會與政府各機構之聯絡工作。

該會另一負責人菲比●安（譯音）先生，對該會之主要奮鬪目標，總結道：「對於東方僑民所面對的貧困，職業與教育等困難，我們要盡力尋求解決辦法；這是一個由集體合作進行的巨大的任務，如果我們的共同努力獲得成功，將是一件驚人的事情。」

英端聯歡
情況熱烈

（本報訊）英端工商會於十一月廿五，廿六兩日在北加斐舉行全美第二屆聯歡大會。各埠會員前來參加者有五百餘人，異常踴躍。廿六日下午四時在竹園大酒家舉行聯歡公宴，首由大會主席朱述湯君介紹各埠社團代表，中外嘉賓與衆相見，宴會在融洽氣氛中進行，迄至五時卅分始圓滿結束。

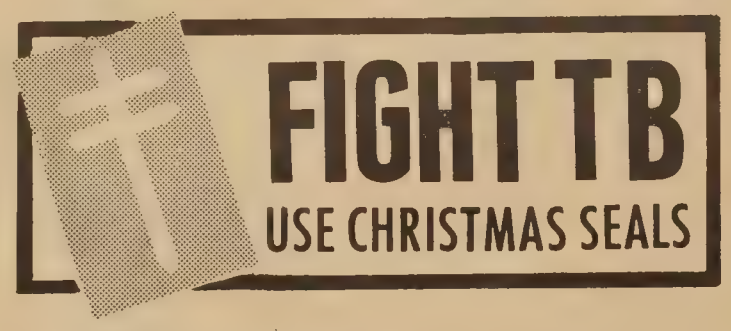
又該會爲慶祝秋季聯歡，特禮聘陳好逑等六大紅伶，於十一月廿五廿六日分別演出「漢武帝夢會衛夫人」與「花開富貴鼓陽紅」兩名劇，以娛嘉賓，慶祝節目繁多，深夜凌宵仍弦歌不輟，情況至爲熱烈。

該會爲提高觀衆興趣，特印就中英文劇情說明，使不諳中文之中西來賓對我華劇藝更深了解，這是該會較之往年的一大改進。

加大學生
調查報告

（羅省訊）據羅省加省大學之調查報告，該校二萬九千零七十名學生中，少數民族學生佔百分之十二，其中東方人一千六百六十五人，墨裔美籍民三百〇三人，美國印第安人九十七人，其他少數民族一百五十四人。

歡迎僑胞介紹定閱本報



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本介紹所於八月十日恢復職業介紹，專爲僑胞尋求各項工作，如蒙僑商委托，忠誠服務，快捷週到，本所爲利便僑胞起見，特設電話日夜服務。

關錦墀謹啓

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同樂園

笑一笑

佈景與報警

甲：（匆匆而上，跟乙撞個滿懷）
乙：喂，看你急成這樣，趕着去投胎嗎？
甲：嗯，對不起，老友，我趕着佈景去。
乙：（大驚失色）哎呀！發生什麼事嗎？快，快，我跟你一起去。
甲：（不解）我去佈景與你有何相干？請別阻遲我呀，人家就快要開場了。
乙：（恍然大悟），原來你去佈這個景。哈、哈……
甲：哈、哈、哈……

翻譯專家

甲：喂，人人都叫你翻譯專家，待老子來領教，領教。
乙：即管放馬過來。
甲：「你做人不三不四」，請譯成英語。
乙：（略一思索），You make man no three no four.
甲：「大家來唱歌。」
乙：Big home come sing song.
甲：本人佩服得五體投地，眞不愧爲「專家」。

填字遊戲

直：
一，最近世界大事一
二，家禽一
三，水滸一段
四，日本名商品
五，科學專才一
六，專心
七，國父

填字遊戲上期答案

橫：
一，屈辱不得志
八，食品市場有售
九，有疑迫答
十，賤貨
十一，馬戲班成員之一

1 東	方	2 紅	■	3 中	立	4 國
西	■	10 封	5 神	榜	■	民
11 報	喜	■	不	■	12 共	黨
■	■	13 看	守	人	■	■
6 感	想	■	舍	■	14 中	7 華
恩	■	8 通	■	■	■	盛
9 節	節	勝	利	■	15 牛	頓

下期揭曉

金山客私記

心事老天難管

憔悴客裏年華

新篇十篇（續）

自從老江遇千，爲余破獲此一騙局以後，余在親友間驟成英雄，各方函電（電話）交馳，有詢蓮黛等數人之形貌如何，現在仍留三凡市否？有問治安當局對此究如何表示？有詢老江在最後一賭局以前曾否輸過錢？又在蓮黛身上所費究有多少？余實窮於應付，況涉及老江之私事，余亦不知，而在彼創傷未復以前余更無謂啟齒，重提舊事也。

惟有一事，使余稍感訝異者。即自千局發生以後，老江神態懊喪，余嘗與之語，謂事過境遷，當作一場噩夢可也。

而老江則耿耿於懷，彼嘗對予表示，謂此一千局雖係千眞萬確之事，而彼走入騙子之圈套中亦無可疑義，但對蓮黛之印象，則難泯滅，因蓮黛曾言此乃不得已者，則蓮黛之處境，實甚可憐云。

老江究是直腸直肚之人，千術最後一着爲「脫」，「脫」計中有軟有硬，蓮黛所用者爲軟計，竟使老江念念不忘，此等老千既騙彼之金錢又復騙其感情，可謂殘酷矣。

但老江頗不以余之想法爲然，彼謂風塵女子亦未盡如吾人想像中之醜惡者，蓮黛即係在騙局進行中亦處處爲彼維護，因此蓮黛對彼之感情未必完全虛僞云。

老江向遠女色，此次竟迷之如許之深，實難向之解釋也。

時逢九月，序屬三秋，此乃感傷之季節，西人所謂「生的悶脫」是也。余飄零異地，家愁國恨，每不能自已。幼時先叔父嘗授余唐詩宋詞，類多悲秋之作。雖以年幼一知半解，然亦感受深刻，所背誦詩詞，至今未忘，每年秋天，心情上必有所觸，前晚輾轉難眠，榻上思潮起伏，竟成一詞，訪潔芳時出示，潔芳竟大爲讚美，佳人青睞，能不飄飄然耶。

詞爲塡「清平樂」一則，此處所寫者乃私記，不忌淺陋，聊備紀錄耳，詞云：

金門輕霧，望斷家鄉路，號笛聲聲斷腸處，難見舊時雲樹。
少年情味如花，幾番風雨些些，心事老天難管，憔悴客裏年華。

潔芳詢以「少年情味如花」，作何解釋，是否心中仍有舊情人？

余然之，潔芳似有妬意，余曰：「少年爲人生燦爛階段，如花之初放，如朝陽之初出，其時有心中情人，絕不爲怪，殆或羞於啟齒，或尊之爲神聖而不敢啟齒耳。心頭倩影，雖遠渡重洋，經歷悠悠歲月，而未稍忘也。」

潔芳訝問：「爾心中有此偉大情人，可得知爲誰乎？」

余曰：「凡事貴含蓄，道破則無意義矣，若必要答覆，則遠在天邊，近在眼前，天邊者過去倩影，眼前者，毋庸多言矣。」

潔芳至此已悟余意，輕撻余頰曰：「抵死。」

（本篇完，全文未完）

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「大人，芋還是一樣的芋。但你却不是從前的你了。」

豆豉香

余卓雄牧師

每一個遊子的夢中，除了故鄉的風俗人物之外，對本地特產的食物恐怕也是念念不忘。這也許是所謂家鄉風味。前天在晚餐席上吃到簡單的油蒸豆豉，本來是在中國菜式中最樸素的一味，微不足道。可是在寄居美洲的十六年中，這一餐還是頭一次嘗到故鄉的滋味。那豆豉的香氣立刻把我帶回到祖國的南方，抗戰期間的情景，如現目前。那些日子幾乎每餐都以廉價的豆豉下飯。我不是對豆豉有何寵愛，而是因爲它曾把我在流亡的生命中延活。如今死裏逃生，也就視豆豉如恩物了。一旦與故舊重逢，其心情可知。

由此我體會到眞理不是驚天動地的珍聞，却是最富人情味的小事情。隨時可拾。使你感到生命可戀。有些人整生鬱鬱不樂，以爲老天對他偏心捉弄。其實曾有許多機會被他認爲平平無奇，其失敗也在乎此。

有一個故事說某人落泊時迷路深山，肚餓難堪，農莊主人給他煑了一碗芋湯，美味世上無兩。後來某人發達升官，龍鳳珍肝也覺得全不開胃。他忽然想起了農莊主人的芋湯來。便差人去把他請來，下厨親手如法調製，一嘗之下，那裏是從前的味道。他覺得失望。老于世故的農人說：「大人，芋還是一樣的芋。但你却不是從前的你了。處境左右心情口味，又何怪老夫的手法？」這便說盡了環境往往使人忘恩負義。

我又想起了太空人的食料不過是幾瓶流質和一些維他命丸。要是我們要一生如此過活，烹飪的風趣和藝術便從此給剝削了。親手預備出來的菜餚，雖屬麻煩，但總比吞下一粒丸子可口。人必要勞動，能够在順境中同情不幸者，和在逆境中努力掙扎。當然要比好吃懶做之流偉大。奇怪的是南方有些省份，有人甘願餓死，我不禁爲物饒地沃的美國叫屈。

耶穌的門徒彼得是一個漁夫，一個早上全無所獲。耶穌問：「你們有吃的沒有？」門徒答道：「沒有！」于是耶穌指示他們應該撒網的地方。他們便得了一百五十三條大魚。在海灘上生起火來了，烤魚是多麽的誘人温暖飽足。常人譏笑信耶穌的不做工就有飯吃了。是忽畧了自己的本份。

讓我們在飽餐之餘，關懷鄰居兄弟「有吃的沒有」。中國人見面時互問「吃過了飯未」就是此意。我替那些絕食抗議的人難過，不但傷害身體，且對事不起積極作用。爲甚麽不工作，以士飽馬騰的行動來表明我們的意志呢？

●眞理隨筆●

留學生的苦悶

劉美

東西壇論

每年從台灣來美國留學的學生平均將近一千人。在這些留學生之中，百分之八十從事於理，工學科的研究，其餘則從事於醫藥，護理，商業，文學，律師，教育等學科的研究。

據統計，目前中國留美學生有一萬人之多，他們多半分佈於紐約，舊金山，洛杉機，芝加哥，底脫特等大城市；原因是在大城市工作的機會較多，大學設有獎學金，而且批准入學證的比例較高。近兩三年來，美國南部的中國留學生的數字驟增，主要原因也和上面所提的相仿。

留美中國學生均保有中華民族固有的美德—刻苦，耐勞與勤儉的精神。他們在學校的成績表現亦佳；個個學生均埋頭苦幹，用功讀書，由於學生之間的競爭大，個個都抱着不甘落後的奮鬪精神。在各大學之優秀學生名列中，中國學生佔多數。

留學生畢業後之就業機會很高，美國各大公司聘請中國人的數字逐年增加，理由是美國人對華人之民族特性甚爲賞識；所謂華人之民族特性即華人之工作效率高，肯負責，守信用，不爭名利，勤勞苦幹。近二十年來美國人對中國之觀感頗有好評，這也無形中增加了中國人在美國的社會地位。

留學生也有種種生活上與精神上的苦悶。一般說來，有以下三方面：

（一）國家前途方面；留學生個個都期望着早日反攻大陸，國家復興之日。

（二）個人前途方面；留學生就學的經濟多不充裕，須半工半讀以維持生活。那些在就業時雖有固決收入，過着中等階級的生活，但這類人若求學業有大成則屬罕有了。

（三）婚姻方面；男女同學各自埋頭讀書，彼此見面的機會很少。因此，男女同學由相識而至結婚，有賴於介紹，巧合與機遇，否則，邂逅無緣，未能成婚的男女同學便大有人在。留學生與土生華僑或美國人結婚的例子是很少的，這是由於彼此語言的隔閡，生活習慣相異之故。

留學生學成後返國服務的並不多。但這並非他們受了美國物質文明之引誘而不願回國，而是在台灣每年從大專學校畢業的學生多，工作機會少，因此，留學生不忍心回去與當地畢業生爭取就業機會，這無形中也減少了台灣各大專學校畢業生之就業困難。此外，留學生在美國謀生並不難，而且從事於專科研究工作的學者，也不願放棄現成的研究設備和發展機會。

筆者曾訪問留學生並談及反攻大陸各留學生作何打算，留學生們皆不約而同的說：「願立即返國效勞！」

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華僑歷史

華人早期「過洋」的接觸

董狐

中國人在甚麽時候首次踏足於美洲大陸？

可能早在一千五百年前便有這種接觸了。公元四百九十九年，一個名叫慧深的和尚，在中國荆州向居民叙述他漫遊扶桑國的神奇故事。這個扶桑國在日本以東七千英里之遙。

自此以後，許多研究中國問題的學者，曾試圖證實扶桑國即是阿拉斯加，或是加拿大，或是加省，或是墨西哥。但由于資料不足，對于中國這個歷史上的傳說，未能肯定地予以證實。

爲了支持中國人早在第五世紀便已踏足于「新世界」這個理論，讓我們進一步探討下列各史實：

（一）不久前，在厄瓜多爾發掘了一些陶器，這些陶器與日本年曆（公元前三千年所製造的JOMON類型十分相仿。這說明了在那時便已有過橫渡太平洋的接觸了。

（二）墨西哥古代的奧麥克族文化的若干特性，與中國文化顯著地相同，這引起了許多考古學家的推想。奧麥克族人與中國人對于玉器皆敬奉如神；他們巧妙地把玉器雕刻，把玉器當作辟邪符來配帶，用以作名貴禮物相贈，人死後也隨身帶着埋葬；墨西哥人通常把玉錬放在死者的口中，而中國人遠在二千四百年前則把玉蟬置于死者的口中。中國人和墨西哥人皆把葬禮的玉器塗上一層血紅的朱砂。所有這一切共同點，也許是獨立和偶然發展的結果，但亦可能是過去若干世紀以來「過洋」文化接觸的結果。

因爲從日本向東北湧流一股黑潮；由太平洋以北而又南流，直達北美大陸，這一事實，使橫渡太平洋便成爲極大的可能，在歷史的記載中，沿着這股黑潮的航途，曾經有過不少日本沉船的水手被救起的實例；他們有些是在加省和墨西哥的海岸被救生。

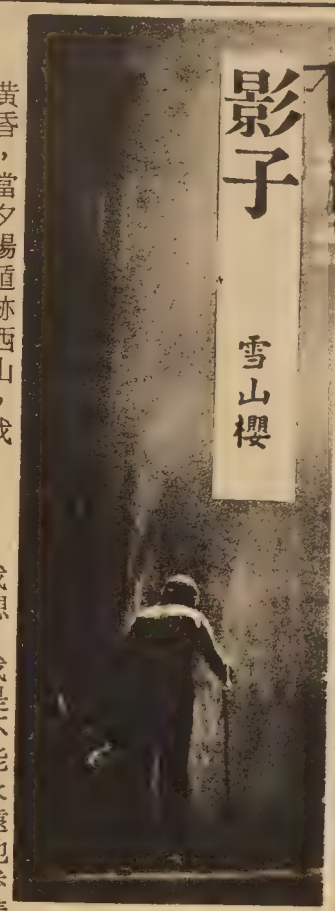
此外，在加省發現金礦的初期，不少中國人也乘着木船橫渡太平洋前來加省，在加省孟都斯諾鎮的一個中國人家，曾以口述向筆者叙說這樣一個故事：在一八五〇年，一班華人乘着七艘木船橫渡太平洋前來加省，但只有兩艘船的人僥倖抵達目的地；一艘在加斯巴海岸登陸，另一艘則在曼特里上岸。

因此，在過去若干世紀以來，「過洋」接觸的可能性是顯而易見的了。而慧深和尚只不過是這些接觸之一例而已。至于這些歷史是否屬實，這一個課題，還有待于未來歷史學家作進一步的探討。

（本文之英文原稿刊在英文版第五頁——編者）

影子

雪山櫻



黃昏，當夕陽遁跡西山，我從我的齷齪的屋子裏走出來，背負着我的思想和信仰和我底年青的綠夢。

我脚上穿的是破鞋，身上穿的是襤褸的單薄的衣衫，除此，我身上是一無所有了。

夜了。路躺在前頭。街燈照在後面。夜風呼嘯在空間。

夜是寂寥的。我是煢獨的。孑于在暗澹的，冷清清的柏油路上，我是感到如斯的孤單。

只有我的影子陪伴着我。

而我踏着影子的脚跟走着。

而我怨懟這影子——它輕浮而又傲慢地，每次都走在我的前頭。

「超過它！——」一天，我陡然地產生這個意念。

我想，我是不能永遠地步着它的暗影而走的。因爲，它不過是一個沒有靈魂、沒思想、沒信仰的一個黑暗的形象。

於是，我每夜每夜，踪躡着我的影子，競走，在這黑沉沉的夜裏……。

我發足狂奔，從窄街拐到陋巷，再轉到大路上。

我邊跑，邊盯着脚下的影子。

天哪！它始終跑在我的前頭，是那麽輕盈敏捷，一點聲息也沒有。而我，我已經氣喘如牛。

我筋疲力竭，步履輕浮了。

我氣餒了而又憤怒了！它却默默地聆聽我急促的呼吸，氣塞的嗆咳。

最後，我咆哮着，向它撲過去——

然而，它不過是一個黑暗的形象。我的骨骼摔得疼痛，作响；而它，却靜靜地躺在我的前面……。

我只好蓆地而臥。只有這樣，我方能狠狠地把它壓在我的身軀下，我才能獲得一刻勝利者的自傲。

可是，我始終沒能力超過它。

在這個怠倦的時刻，我的思想總在責備我；我的信仰總在遠處向我招手；我年青的綠夢也就在我心靈的谷底，燃起一堆璀璨煒煒的篝火——

這樣，在一個月黑風高的晚上，我勇邁地赤裸我古銅色的魁梧的軀體，我跣着我粗礪的雙足，再一次跟影子作生死的賽跑。

我堅毅地跑着。通過窄街、陋巷和大路，跑着，跑着。（影子仍在我的前頭，然而，我堅毅的步履，使它在崎嶇的路上顛簸。）

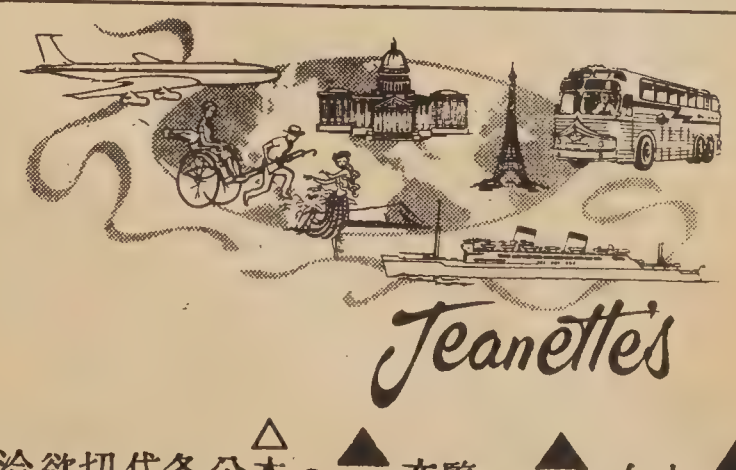
我跑到曠野。

我頭頂乍地掠過幾聲晨鳥的歌唱。

我昂首向前雄視——呵呵！——火輪似的朝陽，在東山嬝嬝而上，以萬道華光，給我袒露的身體，我的手、足、胸膛和我瘦癯的面龐，嵌上英雄的金衣。

我低頭看，影子已悄然地躺在我的背後。

於是，我燦爛地朗笑了！笑在黎明的晨之融流中。



▲四季遠東旅行團 春季定期正月十五日起程。由本社李珍納率領。途經檀香山，日本，台灣，香港遊覽二星期。

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東西園藝

劉池光 答問

妻子堅要回港 丈夫苦求良方

問：我　夫婦來美不到六個月，現在妻子終日叫着要回港，我說香港現在不安全，而且我跑了幾個月才找到一份頗合心意的職業，爲什麼要回港呢？未知先生可否舉出居美的幾點好處，白紙黑字，好讓我回家說服老妻。謝謝。

答：居美有好處也有不好之處。我既不明白你們家中情形，怎能舉出好處替你單方面說話呢？所以恕我在這方面無法帮忙。

而且先生信中也有數點頗令人費解的地方，如先生說「香港現在不安全」，所以不便回去，但細心一想，現在你夫婦在這大事上已抱有歧見，你是要談保衛香港呢，還是要保衛你的家庭？如先生確以家庭爲重，應少以政治時局，世界大事爲題來迫對方就範。

其次，先生提及「跑了數月，剛找到一份頗合心意的職業」，故無意回港。請恕我以第三者身份一問先生：「那份職業頗合心意是合誰的心意呢？」相信祇合先生的心意，那未必是令夫人的心意。

我提出這兩點，其用意不外向先生指出你有你的道理，她也有她的道理。夫婦相處，貴在能互相尊重各人的意見，以至誠之心去想辦法解決問題。

話說回來，那你們應否回港呢？這全憑先生有沒有辦法向令夫人「親善」討好，使她和你同心，對這事有同一看法，採取同一態度。否則，不論香港局勢是好是壞，若她堅要回去，你也還是沒法把她挽留的。

公有公理 婆有婆理

少男少女的需要

家庭之頁

衣蒙

青春期的孩子，是生活在一個白日夢的世界裏，他們的需要是多方面的，是迫切而顯著的。可是大多數做父母的却希望他們的舉動像成人，而又甘被視作孩子對待。

青春期的孩子有些什麼需要？做父母的應該加以關切，下列數項，值得注意：

一、需要外界的反應。對於青春期的少年男女沒有更大的苦惱，比不被重視更甚。在每一個人的生活中，都需要熱烈的接待，友誼和明伴。至於青春期的少年男女，它們更比食物重要。現代心理學資明了老祖母的話是對的，對待一個啼笑的孩子，最好的東西是撫愛。

二、需要瞭解，沒有一個正常的少男少女想被溺愛，然而他們需要同情的了解。這種了解是廣大而精微的，它的愛與信賴的混合物，他們需要深深感到，在他們犯了錯誤時，有人會信任他們能夠克服它，他們遭遇失敗挫折時，有人會給他們勵和支援。

三，需要新的經驗。我們每個都在不停地找尋新的經驗，青春期的少男少女在這方面更是猛進不懈，做父母的應該給他們有機會去得到新的經驗，像旅行，野營，聚會，露營，都是充實他們人生經驗的良好方式，否認他們追尋經驗的權利，會使他們變成過分的白日夢者。並且會促使他們發生心理偏差，去走極端。

四、需要指導與幫助，青春期的少男少女要待學習的事物多着，眞理的認識，技能的獲得，品性的發展，在在都需要相當的時間。而更甚於時間的，則是耐心的指導，他們需要學做一個健全的國民，踐行國民的義務和權利，他們需要認識識身心健康的重要，和怎樣有益的去運用閒暇，他們需要了解今日世界科學的重要，知道道德秩序對社會的需要，這些都是需要做父母的去循循善誘的，尤其是在文學，藝術，音樂這些部門，薰陶和誘導更是必需。

五、需要自我的主張，青春期的少男少女有一種極大的自主的慾望，他們要選擇他們自己的朋友，購買自己的意志，做父母的應該認識他們，是從不熟趨向於成熟的調整時期，他們需要指導而非責難，需要幫助而非批評。你可以在某些範圍內放任他一些，一個處處被動毫無主張的孩子，長大起來也不能有所作爲的。

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盪金彩畫咭 Coloured Picture	$ 1.10	橫式，四畫樣—福祿、四季花、梅竹、帆船，每樣三張，合成一打。七彩盪金畫面，小巧精美，複摺四頁。
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牧夫

在紐約觀光，耳聞目睹，對於美國貧富懸殊的印象最爲深刻。筆者曾經費了足足一整天東奔西跑，從第二路由南而北統稱東邊的貧民窟，到富豪之家的第五路上段和公園路，望着那些高聳雲霄的宏麗大廈，眞一個地獄，一個天堂！而在筆者手裡所拿着的那本「遊客指南」，這兩個地區同時被列爲紐約「有趣的勝地」呢！可見兩處都具有「名氣」，祇是「名」的地位不同而已！

筆者本身既是一個窮光蛋，自然沒有到富貴人家沾光的福份了。但却有機會到幾家窮苦人家作客，因此對於「哈林區」的黑人，拉丁區的拉丁人，華埠的中國同胞，對於那些落魄的窮人的境況，獲得較深刻的了解。以後筆者將會分別作專文向讀者詳細報導。

在富豪住宅區觀光時，「內幕」當然無法探索，但僅就「外觀」而言，足以叫人「瞠目結舌」了。紐約時報有一個記者曾經以「糕餅上的糖衣」來形容富豪住宅區，可謂恰當中肯之極！

在公園路上走路，最引人注目的，除了那些宏麗的大廈之外，恐怕要輪到街上的狗兒貓兒了。讀者們先別以爲我中了邪或是什麼的，其實，狗貓在街上亂跑，乃常見之事，何來「注目」之有？讀者們有所不知，所謂「注目」乃是那些貴婦們牽着這些小畜生逛街的情景也。這些小畜生的打扮也和牠們的主人一樣，妖裡妖氣，而且週身珠光寶氣，甚至香噴噴的！在街上「達靈，達靈」的叫，畜生「汪汪」的吠，可謂相映成趣，怎不叫人注目？

富豪人家的奢侈糜爛的生活，不禁使人聯想到美國數以百萬計的美國人被迫居住在令人感到屈辱的貧民窟。約翰遜總統要求以九億美元爲三千五百萬貧困的美國人「向貧窮開戰」；但是，「新聞週刊」說：富豪之家單單用在狗和貓的食品方面的開支，便已達五億三千多萬美元了！據說，現在美國已經有「專門以帶狗散步爲業的人」，還有把狗送到獸醫那裡進行體格檢驗的出租汽車；貓的汽車遊客旅館則爲貓提供食物和單獨房間。一個有錢的女人爲她的一隻狗買了一大批服裝，其中包括白貂皮，黑貂皮和豹皮大衣。另一個婦女每年在玩實動物商店裡花一千美元爲她的狗做時裝。

眞是狗貓享福，窮人落魄。

古典音樂

交響樂在美國大行其道，今天全世界的約二千個交響樂團之中，有一千四百個在美國。美國的交響樂團不僅量多，而且質高。

在美國資格最老及享譽最隆的是創建於一八四二年的紐約管絃樂團，以世界範圍來說，只有倫敦管絃樂團及維也納管絃樂團的資格比它老。自一九五八年以來，紐約管絃樂團的指揮由里昂諾・伯恩斯坦担任，許多音樂批評家認爲他已使這個樂團成爲當代樂壇的最傑出交響樂團。他的前任者是充滿傳奇性的阿圖羅・托斯卡尼尼，在他指揮下使這個樂團於三十年代進入黃金時期。紐約管絃樂團像今天美國所有的古典樂團一樣，是私營性質的，全靠票房收入、唱片版稅及音樂愛好者的饋贈而維持。

笑話

有一個經理接到一封電報，必須於一小時內飛到海外去接洽一宗生意，但他很想見一見他的太太起程，他的太太却到街上去了。有甚麼辦法能在一小時內找到太太呢？他想了兩兩分鐘，立刻有了辦法，他命他的秘書打電話到所有熟悉的店舖，聲明他太太的賬以後不再由公司付了。三分鐘之後，他太太的聲音在電話中出現了。

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倡辦「華文學店」

關宇

這不是一篇怪論，而是作者由衷的感覺，鬱在心頭久已欲言者。

美國是一個商業社會，商業行爲支配整個國家。文化藝術教育行政甚至法律都建築在商業結構上。

答士競選市長的時候，曾說過如果他獲選爲市長，將以營商手法管理市政，使市府獲利而減輕納稅人的負担，這便是以商業手法滲進政治去的一種構想。

教會和一切慈善機構，在法律上要求免稅，必定先要組織成一個公司，作非牟利團體，易言之，教會和慈善機構都脫不了商業組織的意味。

私立學校，更離不了公司法的組織，即是說你要開一間學校，必需有股東，有董事局，每年還要結算盈虧以定納稅率。

所以在美國開學校，根本便是開學店，在這一概念上，開學店是合法的，而且是無可非議的，假如這一學店辦得有聲有色，人材輩出，又有誰鄙之爲學店？

你要入士丹佛大學或苗斯女子大學，每年要交出一二千元學費，這是很顯明的商業行爲，這些世界著名的學店，有誰說它們不夠神聖？

當你付出相當的代價後，獲得良好的教育，使你畢生受用不盡，這種商業行爲又有甚麼不對？所以我們應倡辦學店，使學店林立而有有所競爭，優勝劣敗，可刺激學店不斷求改進，這對于社會全面性教育是有稗益的。

美國職業性的學店每年都製造大批人材，白領的藍領的都有，而技術人材及書記職員等得的。

美國各大城市，都辦有華文學校，這些學校以隸屬於當地的中華會館居多，其次也有屬於教會或地域性團體的，這些華文學校總帶上一些慈善性質，加上組織與人事管理都非經專材之手，因此辦理的成績未臻理想。

在僑校讀了兩三年書的，其中文程度不過是會寫自己的名字和認識一百數十個散字而已，華語會話更談不要的死默死背，增加兒童的學習興趣，把學習中文和他們的生活互相結合，這樣才可事半功倍。

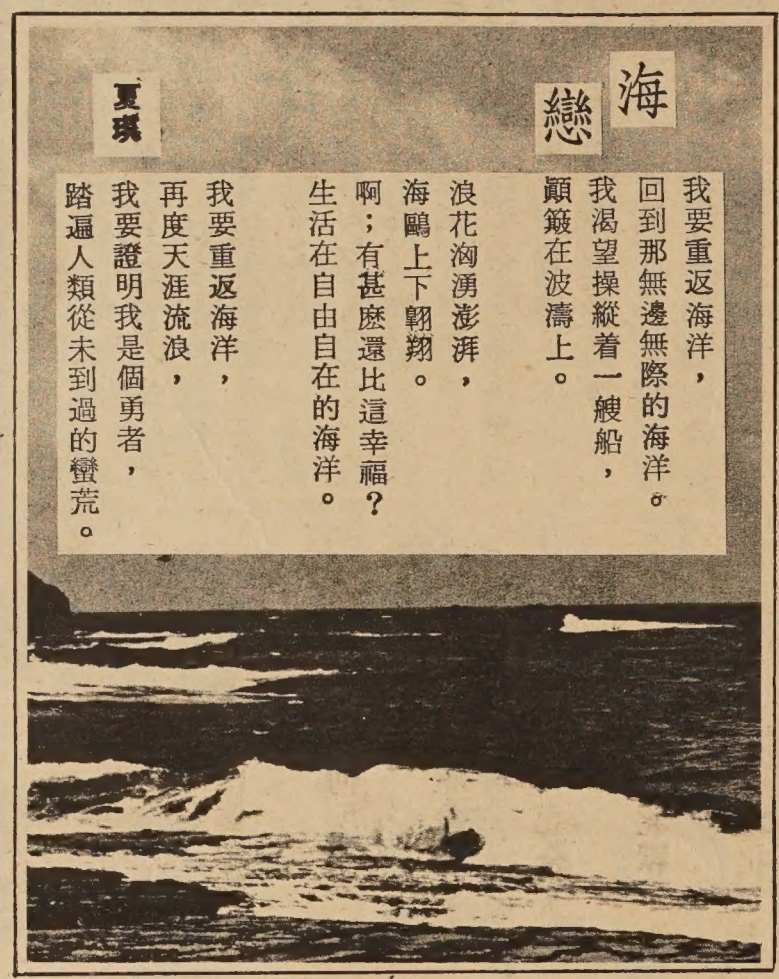
現存的僑校便沒有辦法做到「省時增效」的教學方法了。原因之一，這是非牟利機構，董事人員都是義務的，校長教員都是蕭規曹隨，沒有勇氣也沒可能革新。原因之二，僑校經費短拙，無法聘請專才，教師待遇微薄。誰肯盡心竭力呢，且每「見利思遷」，有更好的待遇都「轉行」了。

這便是我們要倡辦學店的現實動機。苟有人焉，能開設一私立華文學校，高薪聘請教師，編印有效教材，施行科學教授方法，適應兒童心理，能在一年內獲益超過在僑校攻讀三年，現在僑校收費每月三元的，你可以每月收費十元，我相信任何一位家長，都願意把子弟送進這樣的「學店」。

在美國，時間便是金錢，「效率有價」，「學店」的理想，便是收費高，效率高，省時間。在僑教衰落，僑童對學習中文情緒日低的現在，我們應鼓勵有志之士，用營商的手法來辦學，別作虛僞的自鳴清高，要實事求是，辦一些出色的「華文學店」，如果你辦學興家，因學店而發財，也是應得的，對僑社有貢獻的。

更大多出身於學店，美國的繁榮，學店是有其一定的貢献的。

明乎此，我們應倡辦華文學店，使華裔子弟省時省力，能獲得學習華文的實效，即使多付一點學費也是值上，可是我們想想，兩三年不算是短時間了，雖然僑校上課，每天不過兩個鐘頭，但如有專業人材，善法教導，不作「塡鴨式」濫施教材，不作「敷衍式」浪費時間，取精擷華；裁去那些不必



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何忍袖手旁觀？

中國留美學生，十之八九畢業後留在美國。難道他們都被美金迷住了嗎？這又未必。難道他們不愛國嗎？那又不盡然。我們相信他們大多數都是滿腔熱血，忠義愛國的中華兒女，祇不過由於處在祖國政治動蕩的今天，使他們難於決擇而已。

所以從華僑的觀點來看，我們應了解他們所處的特殊情形。本期劉美小姐所指出留學生的悶苦，是千眞萬確的，我們知道了便應給以同情之援手，不能因爲他們不同國便把各式各樣的罪名如在他們的身上。

對留學生來說，也請恕我們多說兩句話：你們若抱着爲國爲民服務的大志，就是不同國，也可以在華僑社會爲僑胞服務。現在華埠社會上毫無生氣，貧疾之爭，問題重重，加上新客源源上岸，自房屋職業乃至兒童犯罪，都急需新軍上陣應戰，你們何忍袖手旁觀？

同學們，祖國的河山固然可貴，但是不要忘記，祖國的子民更可貴。望你們能早日加入華僑社會，爲僑胞貢獻你們的一份力量，打出一條光明之路。

新聞人物

戴高樂

戴高樂的全名是 Charles de Gaulle，一八九〇年十一月廿二日生於法國北部一個小工業城市里日（Lille），現年七十有六。這位現任法國總統身高六尺四吋（英尺），訪問美國時，故羅斯福總統曾爲他的臥床費神。在「自由法蘭西」時代，（一九四〇——一九四五），追隨他的反納粹志士均稱之爲「竹桿」而不名。他又因鼻子特大，而得「大蘆笋」的花名。

戴氏出身於一知識分子家庭，父爲巴黎一中學的哲學教師。其母篤信天主教，兩人對他的人格均有顯著影響的。「大蘆笋」於十八歲入聖西爾軍校，畢業後，在日後成爲他政敵的貝當將軍部下服務。

二次大戰爆發時，戴氏祇不過是一名裝甲兵上校團長。當他在聖西爾軍校及陸軍大學任軍事史教官期中，曾著有「劍鋒」與「未來的軍隊」兩書，强調現代戰爭重在進攻，法國應大力擴展充實機械化兵團。但以人微言輕，並未受到特殊重視。

一九四〇年五月，德軍入侵法國本土，戴氏奉命指揮新成立的第四裝甲師。六月，出任雷諾內閣的國防部次長。不久，貝當政府對德投降，戴氏遠走英倫，托庇於邱吉爾，組織「自由法蘭西運動」，繼續對納粹作戰。七月間，成了第一支「自由法蘭西」義勇軍。此後，戴高樂便成了「自由法蘭西」的代言人。

以他當時的地位說，這幾乎是一樁不可能的任務。因爲，其時，「他在法國既無地位，又乏徒衆，至於在國外，則更無聲譽，更鮮爲人知」。可是，他不顧一切，勇往直前。終於取得了最後勝利。一九四四年，他以法國臨時政府元首的身份回到巴黎，一九四三年十一月，當選爲臨時總統。明年一月，因反對第四共和的內閣制憲法辭去現職，並拒絕競選。

一九五八年五月，阿爾及利亞遠征軍人與國內右派人士合作，發動政變，擁護戴高樂出而執政。九月，按戴氏主張制定的新憲法，於總投票中以百分之八十的多數通過。十二月，他正式當選爲法蘭西第五共和國總統。

華埠人語

●東西南北

主人：東西報版面那個 ，是何所指？

客甲：南北分裂，各走東西。

客乙：南和北合，東西交流。

客丙：南征北戰，東征西討。

客丁：天南地北，東拉西扯。

主人：都對，都對。各位，食點「東西」吧。

●派派有別

新鄉里某君，一日往華埠某餐館吃餐，忽見標貼上書：蘋菓派，蛋派，……。大惑不解。

華埠人才濟濟，伏虎潛龍宏儒碩學，左派，右派，中間派，派派都有，自意料中事。唯走遍東西南北，從未聞有蘋菓派，蛋派者。乃詢侍者。答曰：「派者，PIE也。」某君爲之莞爾。茅塞頓開，稱謝不已。

●好好嫂嫂

某生，粵人，娶妻外省籍，甚賢慧。一夕，生有戚過訪。此人雅好詞令，擬賣弄其國語曰：「嫂嫂，人人說你好，你這人眞好，我也說你好。」北調南腔，用上聲韻讀「好」字，與粵語「姣」字的諧音相仿，聽來十分刺耳。

●潮梅食譜

華埠飲食業日益發達，各地名菜，紛紛介紹出來，祇潮菜和客家菜，尙付厥如。否則，魚蛋粉，沙爹牛肉，釀豆腐，煮魚頭，亦不俗也。

●音容刼

中流劇社演出的「音容刼」一劇，甚爲成功，觀衆深受感動。從兩晚觀衆之踴躍情形看來，中流確已替話劇在華埠打下一個良好基礎。

●好好先生

甲：你知道聖誕老人是從那裏來的嗎？

乙：當然知道，他乘了鹿拖的雪車，從北極來，這是大家都知道的。

甲：我說不是，聖誕老人是從中國來的。他還說中國話。和顏悅色，笑臉迎人，口口聲聲 Ho Ho Ho，還不是「好好先生」嗎？

●十年人事

十年來華埠商店倒閉的多爲一般性的，綜合性的唐山伙食什貨之類。新開的是專業的，分工的如燒臘店，瓜菜店，糍粉店之類。物競天擇，就消費者和經營看，新者勝舊者。

歡迎訂閱，
歡迎惠稿。

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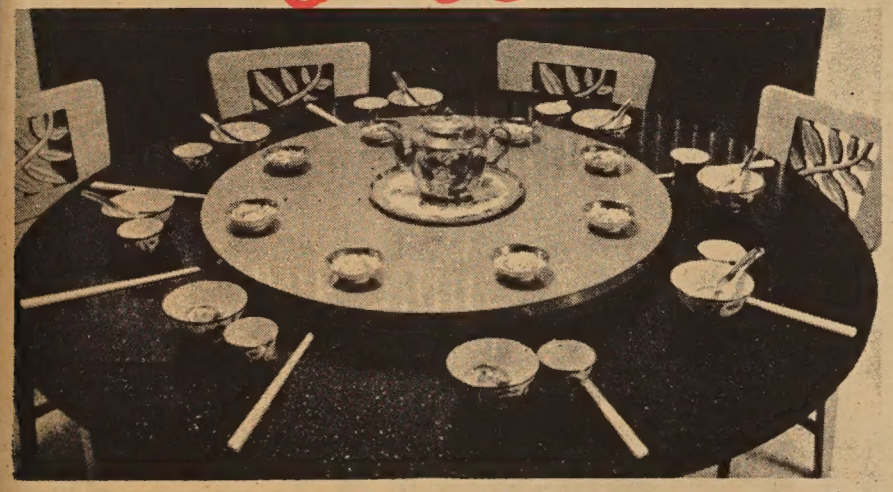
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EAST WEST 東西報

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羅美公司控告車衣工會

（本市訊）最近羅美公司向法庭對國際女裝車衣工會提出控告，指控工會此次糾察，使該公司損失十餘萬元。

● 旨在組織工人加入工會

羅美公司指出，工會此次糾察行動，旨在强迫該公司之工人加入工會。與該行業有關之企業，尤其是汽車裝運公司，由於不明眞相，不敢衝過糾察綫，致使羅美公司之生意大減，造成巨大損失，統計約值十餘萬元之鉅！

● 工會否認指控

國際女裝車衣工會發言人否認羅美公司之指控，並聲明工會此次行動，不是罷工，目的並非組織工人加入工會，而是一種抗議行動；抗議羅美公司以廉價把衣服交給華埠車衣承造商，因而造成華埠車衣工人之工價低賤，又無健康保險，其他應享之福利亦遭剝奪，毫無保障。

● 臨時法令

法官聆聽了羅美公司的伸訴，衡量雙方意見之後，即發出一臨時法令，暫時制止工會在五日之日不能糾察羅美公司。

據工會負責人說，此次糾察羅美公司，不但已引起華埠車衣工人之重視，並使她們認清了現存的不合理情況，爲爭取合理待遇打開一條出路。工會人士又稱：目前的這種不合理情況，華埠的車衣承造商雖然也有責任，但主要還是那些大公司所造成的。又說，經過此次糾察，已漸收實效。將來事態的發展如何，目前尚言之過早云。

● 引起工人之重視

秘密談判達成協議
英國接納中共要求

（香港十一月卅日訊）紐約時報消息：香港經過七個多月的暴動，可能在最近之將來恢復平靜。

北京新華社廣播說，港英當局已接納中共所提出之六項要求，終止邊界衝突。與此同時，英國官方人士宣佈，北京已經放寬對英國外交人員行動之限制。

新華社在其聲明中說，港英當局已答允接納下列六項要求：

（一）保證邊界寶安縣居民之安全。不能干涉邊界居民學習和宣傳毛澤東思想之權利。

（二）拆除在文錦渡佈防之鐵絲網及其他障礙物。

（三）拆除佈防在邊界農田裡的一切鐵絲網。

（四）賠償港英當局封閉文錦渡後所招致邊界農民之一切損失。

（五）賠償港英軍隊所毀壞之文錦渡墳墓。

（六）釋放被英軍無理拘捕之五名人民公社社員。

港英對新華社之聲明，認爲有點過份「誇大」，但他們對聲明的實質，並無表示抗辯。

戴高樂受抨擊

自英國宣佈英鎊貶值之後，歐洲對於戴高樂這個「老頭子」，開始採取一個「新看法」；法國總統是一個「破壞者」，不是一個「建設者」。

在歐洲各首都，包括巴黎，人們已在議論紛紛：戴高樂對英鎊貶值猛烈抨擊，削弱了英國；他削減美元價格，打擊了美國。他阻止英國加入共同市場，抵制北大西洋公約組織，把歐洲的團結弄到支離破碎。

罪案激增

三藩市警察局長宣稱：今年首十個月罪案比去年增加三分一，其中增加最多爲搶刼案件，由去年二千一百八十五宗增至三千一百六十六宗。

和談試探？

南越警察逮捕一人，傳此人爲越共高級人員，由共方派往西貢與美國領事館直接商討和談者。實情如何，尚未見南越官方公佈，唯全球報章已以此爲頭條新聞。

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